THE PERMANENT HISTORY OF BHARATA VARSHA (INDIA)

Volume II - Complete Text with Corrected English

Cosmo Publications, 1950

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THE PERMANENT HISTORY OF BHARATA VARSHA(INDIA) VOL. 2

VOLUME II

SET IN TWO VOLUMES

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CHAPTER

The Soorya and Soma Vamsas

The subject of the essay has been already stated at the title page to be "The Permanent History of Bharata-varsha". In ac¬

cordance with the previous classifications in the preceding

chapters, of technical terms found used throughout our reli¬

gious literature, the significance of the geographical descrip¬ tion of Bharata-varsha may be first explained. Besides, in a historical treatise or even in a story book, it is the common practice and the natural order of treatment to commence with the descriptions of the country, town or other locality where the scene of action is said to have taken place.

As the general description goes in the texts, Bharata-varsha is said to lie to the south of Meru and to be situated at the southern extremity of Jambu-dwipa.

We have here four distinct terms to be explained, each separately and all the four together, in order to obtain any satisfactory or convincing interpretation, whatever might he the style of explanation adopted. The current interpretation, identifying Bharata-varsha with India, does not and should not satisfactorily explain any one of these terms, nor could it furnish any relevant or consistent idea by the combination of all. If Bharata-varsha is taken to mean India, as Bharata-khanda,, naturally a sub-division of India, becomes meaningless and inapplicable, as the two terms together are spread all over In¬ dia. The Meru with its altitude of 100 yogans or 800 thousand

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miles is said to be situated at the centre of Jambu-dwipa. If Jambu-dwipa is taken to mean the early globe with its 8,(KX) miles diameter, the Mem whose altitude is 100 times greater than the diameter of the earth, must be easily visible. Again, Bharata-varsha situated in the southernmost extremity of Jambu-dwipa, must be found located somewhere near the South Pole.

With so much of inconsistencies and inapplicabilities in the mere combination of four technical terms, diere is still the tendency to persist in the interpretation given, in spite of its serving no useful purpose of any kind even if it is accepted. The dimensions given in Che texts are passed over easily as exaggerations and the definitions specifying the intended sig¬ nificance are overlooked and utterly uncared for, as poetical flourishes and Puranic fancies, as if the interpreters alone are free from such serious faults. It is in no was a profitable work here to go further into the details of mistaken views on the subject formed form imaginations rather than by reading the texts properly. We may however proceed with our enquii*y into the texts themselves, without wasting time any longer, and ihe following extracts from the previous quotations may be reiter¬ ated for the purpose of convenient reference and for clearing unnecessary doubts for the future, regarding the correct sig¬ nificance of the terms Mem, Jambu and Bharata-varsha as used in our religious literature.

^ ^ TOT I

^ <1^ 1 1

The Sorya And Soma Vamsas

L9L*i

^jan ffe 3^: a-UHtStH: I

^^rrai 'AHi'twic?! mim<SIm-w^i<!h: i

vJP^qaifSfaF^l ^ i

ChapierIV

Tti^nr I

5?T gpf'fepnni rT ^3=11crff 1 1

fera js^t ^THRwf:

HIHI^qi«!Pt gqar: ^•fl^»y>r I

C>>4<jft fiq foir H-<l«IIHBct» ^iqp^ I

tiffiiR^iR^ gnif^ <t»<i4M^i i

^ BURWr ^ 1 1

^ tISRcT JR'J 1 1

5!^^g qapT ^ra ■gHT^'RJctRPPJ I

vRR PRig?^ P?J I

^ TisRci ^ I

»J"<u||*e| HvrfHi % H I

pRi^rl -ilxl^TtfSiq P't atfKIci 1 1

2. The explanations given in the extracts may be noticed here without a literal translations for the same as it has been already furnished for the full quotations.

TWo distinct references are explained regarding the term Mem, one is philosophical and the other is Yogic. Vyom, Dhaima, Veda-maya, Deva-maya and Deva-loka are mentioned as its exact synonyms. Mem is clearly described as situated in the centre of the lotus of Deva-bhumi. It could thus be easily understood as representing the Vedic centre from which all varieties of religious devotion radiate and towards which every form of it converges. This is no doubt the philosophical idea of it. The spinal column with the Sushumna Nadi inside is named by Yogis as Mem, on account of their using certain plexus or nervous centres in it for religious meditation. The Ida aiul

Pingala Nadis are said to lie on either side of this Meru. No further indication could however be found in the texts to cor¬ roborate the current view of Meru as a hill or mountain situ¬ ated on this earthy globe in Tibet or Central Asia beyond the Himalayas. In spite of his persistence in the geographical ap¬ plication, no local Pandit has yet been able to point out the Meru anywhere, and no Theosophist either has been able to discover the same with his notions of black or white magic. In fact the technical word Meru as used by our venerable sages in the religious texts emphatically represents the negation of all the Pandit"s ideas of materiality and his greed for material pms- perity, as well as the rejection of all the Theosophist"s unphilosophical desires for magical exhibitions. It clearly re¬ fers to the Avyakrita, the terminus of all the finite exhibitions of matter. It is here that the four Vedas originate from the four faces of the great Brahma. Be he the Pandit or be he the Thc- osophist, the more Meru is materialised, the more it will recede from his sight and vanish for good. The earth and hills referred to are all distinctly mentioned as divine and not earthy, "Deva- Bhumis" and "Divya-parvathas".

The term Dekshina or South of Meru might require an ex¬ planation. Dekshina, literally means the right hand side, as the cardinal points are supposed to have been originally deter¬ mined by standing against the rising sun. The right hand side representing the south refers to the hand itself which is the best instrument in the human body for proper action. All the finite conceptions from the infinite centre Meru outwards are active or evolutional and not involutional or passive. All the devotional practices fiom the outermost point, up to the centre Meru, therefore falls within the category of processes dealing

with finite ideas, whether they are classed under Sankhya or Yoga, Dekshina refers to the south India in general, alluding to the right ear which is considered stronger than the left and

Chapter IV

which represents hearing or studying the Vedas whose first being the Karmakanda.

ftgi cptit: ^ l|:

The word Dekshina also means Intellect iJicmi I

The intellectual energy exerted and the consequent powers acquired in this direction until the centre is reached, are cie* noted by this word.

Jambudwipa, ordinarily interpreted as representing the e."Tth, clearly denotes the sphere of devotion.

It is said to be situated in the midst of divine mountains in the divine earth, the lotus of Deva-prithivi, Jambu-dwipa is also called Sudarsana-dwipa, and it is explained as the reflection of the original Brahman, alluding thereby to the various stages of attainment in the devotional practices pertaining to the Sabda-Brahman or Purana-purusha. All the seven Dwipas beginning with Jambu in the centre are distinctly mentioned as Divine and not earthy Jambu as we have already seen con¬ sists of nine Varshas or continents of which eight are described as the Divine localities provided for the enjoyment of eight .Siddhis acquired, and the nineth named Bharata-varsha is men¬ tioned as Karma-Bhumi or Kaima-kshetra, the sphere for devo¬ tional practice.

continuing h

ITiis Karma-bhumi is plainly mentioned as the "Madhyama" or middle stage and also as "Sruti-rupa or in the form of

The Sorya And Soma Vamsas

the Vedas. The Nirukta or root-meaning of the word gives the idea of supporting or saving oneself, and "Bhumipraju" refers undoubtedly to the intellectual development aimed at. The

situation of Bharata-varsha is ingeniously marked as lying between the Saline ocean apd the Himadri, to the north of the former and south of the latter. The word Uttara used to denote north signifies also to cross beyond. cR^tfcl MIA
beautiful and detailed description of the saline ocean alluding to the Samsara-sagara or ocean of worldly misfortunes and sor¬rows is given in quotation 3, Bara 6 Section I Chapter III which is well worth noting. Bharata-varsha thus clearly i-epre-sents the specific processes of devotional work provided in our religion, by which man could save himself from being drowned in the saline ocean filled with the waters of lament and sorrow. The moment one enters the Bharata-varsha by his sincere and religious devotion, he virtually gets over the ocean of grief; such is the nature of the holy Karma-bhumi provided for man by the venerable sages. Its northern boundary, the Himadri is the cold region, where the mind may rest cool and enjoy the bliss of freedom from the burning worry and pain of Samsara. Taking a philosophical view of this excellent and vivid description, it can be easily inferred that the functions of the mind are not entirely extinct even in the Himadri, which serves to represent only the utmost boundaiy of Agnana bor¬dering on Gnan, as the sphere beyond it is described as Para-loka or seat of Gnana.
goq: >3wtrt II
Here also the word Uttara must be understood as meaning pass¬ing beyond.

Chapter IV

The significance of Bharata<khanda, commonly under¬ stood as a sub-division of Bharata-varsha yet remains to lie examined. Kanna-bhumi and Karma-kshetra have been uInxKly noticed as synonyms of Bharata-varsha. Bhumi or Kshetm as referred to in the texts is clearly explained in the following extracts.

tjcfdr ^ i

d^5i4i5iW ^ m i

W ePPR ^3^ 1

^TTseHH I

x?g>!rHl^H|2|cr 7T5fRi TPT: I

iroSt ^3^ li

From the description here given we clearly see that the inier- pretation of Bharata-khanda as a sub-division of Bharata- vurshu is correct, although in accordance with the current method of geographical identification, the interpretation is totally inap¬ plicable and completely absurd. Bharat-varsha or Karma- kshetra is a collective expression for all the Kshetras or human bodies specially entitled to and qualified for Karma or devo¬ tional practices prescribed by our religion; and Bharata-khanda applies to a single individual thus qualified. Here the human body or Kshetra does not merely mean the physical one. hut consists of the five senses, mind and Intellect; and the Kshetragna is represented as standing aloof as a witness of the Kshetra.

It will be evident from these explanations that everyhoiiy is not really privileged to use the expressions Bharata-varsha, Bharata-Khanda &c. in repeating the Samkalpa-Mantius as the commencement of every religious ceremony. Every religious

Hindu is at present presumed, entered the Bharatu- Varsha or Karma-kshetra and entitled to use such Mantras. At any rale it is certainly that those who exert not, to enter this region of Karma-bhumi, are destined only to keep ever sinking and ris¬ ing and the saline ocean of Samsara drifted along in di ITcrent locations human weaknesses chance to take them, without a hope of getting ashore.

«f>cp|Ti^q: cpcr>(^c^(^ ^ I

cb’45RlcT

3. Having thus once for all ascertained what Bliarala- varsha, Karma-bhumi orkarma-kshetra represents for the iiur- pose of correctly understanding the geographical references in this essay, the apparent of historical incidents to he similarly explained within the limited requirements of our under¬ taking may be enquired into.

^ chcbl^cj 1 1

The four Yugas enumerated by the wise namely, Krita, Tretu, Dwapara and Kali are found only in Bharata-varshu and no where else.'

The real significance of Yugas in general has been al¬ ready explained in detail in the previous chapter. The above limitation of their application to the Bharata-varsha alone makes the whole matter clear to every man of common sense. Any form of inteipretation contrary to the definitions clearly furnished here from the texts, could only be rejected as

irrelevant, whether proceeding from a respectable ideal Pundit or from a civilized foreign Critic. In spite of the qi3asi-rcii-gious and quasi-scientific character of the Theosophisis' ef¬forts, his view on the point exactly amounts to nothing more than that of the simply antiquated Pandit unacquainted with the progress or natural Western Science. Before proceeding therefore with the entry of details connected with our main subject either referring; to the Bharata-varsha or to the Yugas, we must emphatically reiterate in the clearest terms possi ble.ihe irrelevancy and inapplicability of the current interpretations, most carelessly offered by the least enquiring critics for the elucidation of a subject, it is indeed a sin to put forth voluntar¬ily absurd interpretations on any account, with the practical effect of completely frustrating the noblest aim and culpable to tolerate the free circulation of such destructive and silly commentaries either as a matter of courtesy or indifference. In the light of the modem boasted civilization, it is surely a dis¬grace to be silent over such irresponsible vandalism.Comparatively trifling questions now-a-days widow-mar¬riage and interdining give rise to hot discussions, voluminous talks and news-paper harangues. No man or woman had ever to lose life or go to hell on account of indifference to such social matters, liie venerable Sanyasis and Revered monks and nuns will bear ample testimony to this fact. Besides, it is still a standing stigma in our midst, that general poverty and con¬stantly recurring fatalities by sheer famine in the land have not received any adequate attention and sympathy from the Re¬formers in other directions. With regard to our sacred luligion however, any idea of reform, under the existing conditions,

must start

The SoosvA Asro So^ Vambas.) t

with tho special disadvantago consequent on the ignorance of the sabjoct, often coupled with the want of religious faith ani interest or inclination to enquire or study. Every things in it ii boMl/ ail shainilessly presu'UHl to bj old fashioned, inexpedient unpratic\l and even injurious to society in general, an l thireforj demanding immediate reform from incompetent, unsympathetic a id u ip.'i-.^ilegjd hands. If in this manner, newness lu itself is the modern criterion of the reformers, many a god-givon blessing will one day be attempted to bi reformed, I.k3 the sun, moon and the Elements which are the oldo >t objests known to man. It is too late now for such abjurd notions to attract the notice of reasonable people, N) f iUo th0o.*i''R could long stand tho test of Reason or time and no superficial knowledge com mand the respect and and deeper study an* I sterling truth. The tirao;honourdd religion of ours is an exceedingly valuable legacy that we could not bi so easily induced to part with, by the force of current criticisms. No known religion in the world is perhaps so ridiculously tolerent ns "ours at present, and it clearfy discloses the extent to which we liave lost faith in it by ignorance as well as indifference.

3TTg^ ^>TJT I

wS 2fr w

^filftrsTT ^[5i?r II

4r « It is coniideutly hoped that the repeated explana¬ tions offered already with the necessary authoritative quota- . tionst will permanently put a stop to future lUireasonablo questions or doubts regirdiiig the exact and intended significance of Bharaba-varsha and Yugas, and it miy also

be assured that in the interest of the main subject, we could not afford to waste any more time for such purposes. If

CHAPTER iV;

any one is really interested in the enquiry, it Is not difficult to enlighten or satisfy himself by direct references to the texts themselves.

The different periods specified for the historical occur¬ rences in the two ancient epics called the Ramayana and the Maha-Bharata may now be examined, It has to be noticed here that there are several texts known by the name of Kamayana, such as Valmiki Ramayana, Adhyatma Rama- yaua, Atbhuta-Ramayana, Ananda-Ramayana &c, but there is only one Maha-Bharata. Among the former there is no doubt that the Valmiki-Ramayana is the recognised epic containing 24000 granthas or slokas. In this Itamayana however the yuga or the period in question is not clearly mentioned; we have therefore to pick up the same from other texts. The Maha-Bharata plainly states the period for the incidents narrated therein.

Qyjotation, No. I.

i ii

Q. No. II.

itTrrarf i

wr^i^nr eifasfrCT i

ss tta# i

wnwf 1

3^ iRf Hur ^i9>r 1

»?ft»«i3<i«m II

Thf. Soobya And 8oma Vamsas.

Q. No, Ift.

^rg^3*» tiiit I

«H»it OTTWt^ <?R«nW3r: I

are* Nrft "m^rera; i
^*i|WWal 3* I
>Af «WIR»R: i
3n* i
The great war of the Maha*Bharata is said to have taken place at the jancture of the Dwapira-yuga with Kali. Rama's rale is stated to have boen in Treta yaga for a period of 11,000 years. In the last quotation we get more detail information. The period extending to four yugas is reckoned as a cycle called Chatur.yuga. In the present Vyvaswata-manwantara, the current yuga is the Kali of the 28th cycle. In the Treta of the 19 th cycle, Parasuraina is said to have been born. Rama's incarnation is stated to have been^in the 24th Treta and Krishna's in the 28th Dwapara. Thus we see there is an interval of four Chatur-yugas between Rama and Krishna, the Ramayana and the Maha^Bharata. The cycles undoubtedly refer to some important technical matters which wo cannot afford to notice here. The differ¬ence of Tugas alone may be examined for the present pur¬pose. We have already seen in the last chapter that the Kali-yuga represents the ordinary worldly existence of man¬kind without the devotional practices like Yogas for the attainment of higher states,
^3Ra* I
AN 3 i
OllAPTJSB 1^.
g^RTT^r I
^^Rr: sRiR^rPer i
irT^ft ^tWr^^RcT^TT I
^T^?rr: arnsr^t s^rnsR^^wr i
^rR<ff 5r I

^&*R2T 5rr^«r I

Kali represents TAinas or ignorance and absence of Yoga and other devotional practices. Its juncture with the Mwa-para therefore clearly refers to the attefhpt to start with some erteciiive religious practices ordained, by stepping into Dwapara from Kali. It is at this critical stage, on account of the very ontrance into the higher Yuga, the battle des¬cribed in the Alaha-Piliarata takes place. The Treta of-course is a higher skige still, as represented in the Rtiinayaua. These facts will therefore settle for us the order in which the two epics may be treated in this e.ssay, the Malta* Bharata being tke first and the Kamayana next. But before commencing with the first, it is desirable to obtain some general idea of the real contents of both, to keep us in touch with the subject in the sub leq lent page-4, noting also at tbe S ima time (he correspondence of facts, if any, found in their comparison •

S- The contents of both the epics are commonly understood and narrated in several languages already as human histories, leaving the inexplicable portions quietly as poetical exaggerations, except when they are made the objects of criticisms, in which case they are generally styled myths and taken for irrelevant combinations of incoherent ideas. It is not therefore necessary to reproduce thein, as they could serve no useful purpose here.

Tuit SooBYA And ^xa VAMSAf.

llio following points of similarities in the general design of both the stories as well as the plenitude of incidents of superhuman character found throughout the epics may alone he specially noticed*

(1) The foremost characters are Rama and Krishna,

incarnations of the divine Vishnu, and not ordinary human beings. The main and important personages below their rank are transformations of the Devas. Their enemies or the opposite parties are similar transformations of Asuras and Rakshasas. It is thus easy to perceive that the human element so indispensable to constitute historical facts is almost at a discount*

(2) The historical periods of time refer to the Treta and Dvvapara Yugas, different from the present Kali Ynga or current kind of tiin"^, suitable for historical occurrences which could be conveniently comprehended by modern generation.

(3) The incarnations of Rama and Krishna arc in the two main vamsas or families known as the Boorya and Boma, the solar and lunar dynasties wliich originated from Vivaswatha-Manu the son of Boorya or Bun.

(1) The object of both the incarnations is to remove the bui*don of the earth create^l by innumerable sins commit¬ted on her surface by wicked beings.

(5) The lawful claims to the rulcrship of the king¬doms are first disputed and sot at naught.

(0) There is a banishment to the forests for a long period of 14 years.

(7) In both the stories there is a woman at the ljoth.mi of the (pmnvi.

Id diUPFEa IV

(^) There are enemies of bad characcers to- be des¬troyed during the banishment.

(9) There is a great battle to be fought and won at last with immense loss and hardship. *

(10) The kingdom is regained and ruled most pros¬

perously and righteously after the victory.

(II) Lastly, there is the ascension to Heaven called the Bwargarohanotn.

From the several points of similarities just noticed in the general outline of the composition in both the epics, it can be easily and reasonably inferred that they treat of almost allied subjects differing only slightly in kind and degree.

O* Bvifore we^nter into the direct examination of the texts themselves of each epic separately, the most im¬portant points common to both as above set forth, but en¬tirely absent in the oidinary human history, may be gene¬rally touched upoa here, with a view to form some rough idea of the probable contents of the texts as valuable reli¬gious matter.

Firstly, it may be safely presumed that no serious doubts are harboured in the mind of an ordinary religious Hindu or of a Paudit as to Kama and Krishna having been incarnations of Vishnu, as found repeatedly affirmed in the Itihasas in question as well as in several other Puranas and religious texts. The exact significance of an incarnation or Avatar of Vishnu is as serious a matter to be enquired into and ascertained at this juncture as any others hitherto examined.

The following passages enunciate the formulas per¬taining to incarnations in general , without particularising any special variety, of them.

"tuE i^DUYA AkU Som VaM»AS.

QiWitfdion, No. I.

’TW i

lowr; «^5rs» ft»TW«i: ii

’wa<i"m 11

y. No. II

»rcw: *KT5«r 5i?i%^s«» wt<H: i

<w«9 s««r«r 55: ^ ^ ^ I

!rtg/^=®g5rt ^r!m% ^ 1

Wfa^nim II

Q. No. III.

^I<rav!)?fCTis/i»: i^x: 1

^rii^ftwr 1

?^t«fVwg»rr^ 1

st«n"niwren»Tn5f 1

^ riT^5rr^«jr«freT3?r»r*r!=?Rf 1

anwhRRSii ft 1

ftraw ^ 1

»r«rr ^reRwresf sr iif|^<n5«i^ 1

«[4 fir^sft q3#if*p«r;n?3 ffir 1

«r*nfl!r«iPT^% 1

5nftr<pft«i^ 5is?I3^t qgrWrr ftr^; 1

Sf« ft ^5flf<T iR?57!WI I

^ 5«i «t?r: 11

«fifti^*tfJ3^r>m II

ClIAk^Tldil IV.

Q. No. IV.

ar^^fsPr »cnsn»ftv<>sf<» «sil I

sisfS arfirkw «*»Tarf»?rrw»TWTr i

3n!2c«niT»j«r4w ?i^r?*rR ^arfwrtu i

"TfisTloiR R 5«55nn t

’?5’^*rfT5Tr«fR HSKT^tfir i

NS* N9

iTsirairf^ ir f%«T>a aJ %i% aead-; i

RaRT \i 5sr:AwH>f^ ar^frT ^s%a n

anaiftar ii
Q. Nom V.
fanraaarft^fa faRSitaRr<tftor: i
Tansran^ a>r«/r& *remr i
a^a^aiaf ^amat ^a5<t«TT^rf%a»gqai i
^a?arftaaaraf aw 5taw ^aw i
a?arawr»ft a»f^ar a^ai: ^f^FifafSTjaf: i
aaarf^erreaar arai w^wrcwatotPf r i
arfiK^wi afsasn a awo^a fc aaar i
arf^-aa^a w^rtaa a?a Itarfa w^aar i
aaiT^rat arawtsa *riffs5a«ftt^ wfta: i
aHB^i a^ar Ira »%af jRfVaf^r i
^ar w^aw^araa a^r aaara i
aaaiaraapaai: aaarsa^a araa: i
arsaaaTtar %aai ^r«T^ *r*-aa»«Vf«n •
faar a"sa ^f^ar ^aar a atfrafir ii
ataaamftsgaPwi. ii
Q. No. VI,
^arggTa aa^^ aa%
lha ai?a^ afe <^ara 1
Tbi Soobya And Suma Vam9As.)9
^ <*3*^ 3[gwmiqH<>
cjk««i"4U^4^ ^igRig^ f wrw gpaf W; ii
7« It is hoped that the few passages quoted above will satisfactorily furnish a definite idea of the general formulas for incaroatioos or Avat irs. Au incarnation or Avatar literally means, manifestation in form- The forms manifested are those of the form*l>'.ss and are represented in various forms as required for the purposes in view. In quotation 5, five important * a id indispensable items of manifestations are detailed, to be created or imagined for

worship in general. The first refers to the sex of ^he con-
cretised form*of the Dioty to be determined either as a Qod
or a Qoddess. Secondly, the Angas or especially the hands
whose number should be fixed as 2, 4, 6, 3, 10. 12, 14, ^l(i
or 18. (C"C.All these numbers have something definite to repre¬
sent which may be explained later* on. The third requisite
is to provide these hands with the* necessary Astras or
implements which similarly express some significant matters
consistent with the formation of- the Diety in question.
The foui*th ref era to the Vabanams or vehicles suitable to
the Qod or Goddess intended. I"ho fifth consists of the.Sena
or army to be provided for attending nn the Diety. The
hands, the implements and the "army are particularly signi¬
ficant of the help implored and expected by the devotee
from the manifestei Diety, for the purpose of vanquishing
his enemies who ever keep tlyreatening. Without all the
accessories above detailed, the worship of a Diety i^ einnd -.to
be inefiective.
We thus clearly see that the inanifostationi of Avatars are
the mental creations of mau in aceor dance with the religious

oriliaances ingeniously tramod for securing the object aimed
at. The \yoni Kalpana meaning mental creation is invaria¬
bly attached to all the five requisites described in the quo¬
tation to avoid all I doubts in the matter. To misconstrue
such plain and clear descriptions would be virtually deny¬
ing that they are expressed in the Sanskrit language itself.
No grammatical twistings and logical quibbles could annihi¬
late the texts or produce any useful results except the ignom¬
iny of a suicidal policy.
Quotation 2 clearly explajns that the ten Avatars are

provided to serve as gradual stops for devotional advancc-
inenl until* the ultimate goal is reached.

Quotation 1 clearly describes the 10 Avatars, such as Malsya, Kurma &c., as representing the glories of Bfivmhan for the express use of the devotee*.

sr^rf^erRT i

Quotation 3 assigns the r^son for the necessity of a concretised tnauifestation and justifies the same in religious worship. It also reiterates that the form should be mentally create<l at the beginning of all nrocesses of worship.

!n6if(r^R?r ^IsftwsiT fira: i

Sri f| "jsn^ '

SfT «Rr: II

No fire by itself could]>e procured without a burning log of wood ^ but this does not affect the gravity of the ele¬ment,- ill the same manner, the Marti or the form does not alter the esseht^l nature of the Bramban medi|ated upon.

Quotation 4 from the Bhagavat Gita speaks of the occasions for Avatars, the object being to establish Dharma. Dharma has*been explained more than once as consisting of Thb Soobya Aho Soxa Vamsab.

Gnana, Dhyana, S ima and Dama. The reference in fthe quotation is thei"efore clear enough. The form as well as the actions of the Diety to be meditated upon are not earthy but divine, and they do not therefore corroborate the current interpretations.

mm i

The last quotation 6, details the gradual progress of meditation, starting with the firm belief in the Vedas re¬presented by the first Avatar of Malsya and the inarch on¬wards.

It may. be noticed here that there are two different versions of the texts found with regard to the list of ten Avatars, the one eliminating Bela-Rama and substituting . Budha instead, being generally recognised in upper India somehow. Budha will probably be objected to a^ an Avatar in southern India. But this does not in the least affect the true significance of an incarnation described in th% religious texts. Every kind of form mentally created for the purpose of worship as ordivined by the texts will be tantamount to an incarnation in the strictest sense of the term. All persons in this world are of course in possession of a store of ideas connected with their aaily transactions- and several of them of ubsoriiitig iffterest to there But it must be care¬ fully noted that none of these are fit objects for meditations for religigus adi^ancement, os they naturallj^ fall under the category of material affairs which particularly deserve to; be shuuned at least for the time being, as any attachment to them will certainly obstruct the progress iu the required direction. Thoso are styled Vishayas, the necessity for whose elimination is repeatedly preached in all the texts.

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CHAnu IV.

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3Frf^r% arw 5in»rraTr«nf^ i

^gf^^Rrere^f]^ *n«ifq;«f3«rr i

^r5Tf

9^v% I

4tit rr^rfrt^mffkm ^ ^ftswr: i

ar^enr^fr 5^rf c(%«rf v wf^«r?rf»^ 4
an%?ir 5TIT cf%*?rTf aft^ I
arfraftf snirr w ^h»T<mar«fr: i
t?f grrf^^ c^Tcrri^^ i
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Q. Wi>. II.
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^qKqTd qrreftararrrT^q^ N^"t^rac. *
ancarwr^^rcT^^ qrf^jf ^rrsf^ 7^^ ^
ar^rrefrwf^ |rf ?fhT fSt^r i
Q. ATo. III.
^witnrr^ 5ft4 arafracFar i
w4 errf^Nn^t sirf^TO? i
qn?: narfftcCT ^ frnf^rs wct ^^tr: 1
3ft«r5^f%in%qsr^ I
3^^ar ar ft u
«WRfqff II
^ar«t fimr^iT^ ^jr^ivsiRj i
^WRi% qiFTi^ i
Tuu SOOUYA A»l> Vamsas. 23
f 5%irRrR5T®T^««% i

The above passages particularly draw our attention to tbo mistake and ganger consequent on the attachment to Visbayas or worldly matters. The mere thought of them leads to the gradual and final ruin qf. man.

Quotation ^3) clearly explains the order of retrogression caused by Visbayas. Their thought produces attachment which again creates desire or Kama'. Kama leads to anger, anger to Moba or ignorance, then to loss of memory and intellectual deterioration and finally to ruin.

Quotation (1) describes the Visbayas as consisting of the 24 Tatwas or categories of the phenomenal existence. They are called also Pasas or bondage which could be removed only by Bhajana or worship. Bhajana is classified into wor¬ ship by thought, by word and by deed. Meditation on the ultimate cause of every known effect is worship by thought, Japas and Manthras refer to that by word and other physi¬ cal])ractices to that by deed.

Quotation (2) divides duality into two sorts, the Sastric or religiously permitted and its reverse. The Sastric re¬ presents all processes connected with the acquirement of philosophical knowledge. The other unsastric is the objec¬ tionable one referring to avarice, anger &c., which should be especially eliminated before commencing with anything worth the name of religious worship.

It thus becomes evident that the texts do -not allow, or recognise actions, thoughts or words relating to worldly and material affairs as relevant in the consideration of any kind of religious worship ordained. All horrible and immoral forms of worship practised and defended on the false ground

of religion are only pitiable* remnants of ignorance and Vickedness still larking in the land, to the highest discredit of our sacred religion. In consideration of the more serious and anxious interest for this essay as a whole, I cannot afford here to expose, many of their details of notorious practices, as it would certainly provoke the feelings of such local miscreants, and tickle those of foreign and intelligent enquirers. Wo may howqver rest satisfied that they have long received their dues from ancient religious authorities.

ii (&c,

(vide Subhagodaya by Qowdapada).

Such worshippers are acknowledged by the wise as the greatest scoundrels the world has seen and their procedure is pronounced to be entirely immoral and irreligious.

It might perhaps be somewhat surprising in this con¬ nection to note that our rcliginn, in spite of its severe and rigid tules, is' most tolerant and oosmopolitan, particularly with regard to the matter in question. It is hoped that the subjoined quotation will convince every foreign religionist of the truth of this statement.

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«Tft€rRRr: i

>aiqf?T^ «rff^ i

ThuSoOBYA AxD S OU a VAMSAS.

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'^r»r^ ^^gfwiw JR?r: i

iiTJiJW?T& 7(t> 5nl%r Hifer i

^"it fim#t r

5«t|5nf^i^r^ iC^^nsl^^ng ^ i

«R^ft SW: I

mf^sT* fe?r qt«f ^srsftwi f|3rr:i

»it ^sRftsit wwi sc I

^rsf^ JTC clrL5tw> »?«ti lct<}ftwn: t

sssr s^ s^ II

SCPC3SS II

Yegna or religious devotion is classified into, Karma or Sthula and gnana or Sukshma. The former is divided into three classes as explained in the previous quotations relating to thought, word and deed. The latter is the highest form of worship, but it is not suited to the sinners who are not

qualified for the same. The various forms of worship adopted by the Bud has, Arhatas or other religionists as well as those practised according to the fancies of individuals are styled Yegnas, provided they contain the idea of a Supreme Being who is worshipped with feelings of devo¬ tion.

8« Besides the ten Avatars of Vishnu generally known, there are many more described in the texts such as Haya-griva, Vyasa, Nara-narayana etc. Various incarna¬ tions of Siva, Brahma and Devi are also found mentioned. The minor gods and goddesses have their respective incarna¬ tions at times and all these are recognised as suitable for meditation and worship in accordance with the varying capacities of man. Similar to these Avatars, the manifest-

ations of Asuras, Rakshasas etc., are equally plenty, but they are not styled incarnatione worth meditation. 0 n the cDntrary they are reqiuired to be avoided and destroyed by securing the help of their godly opponents. Thus, all manifestations of God and His glories are treated as Avatars and are reqiured for the religious advancement of every human being for the express purpose of getting over the conglomeration of worldly and phenomenal ideas.

The two incarnations in question namely those of Rama and Krishna however do not fall under minor varieties, but are described as the grandest manifestations of Vishnu, as the greatest kings of ^the Bharata-varsha and members of the most illustrious Royal families known as the Solar and Lunar Dynasties. The very names of these two Dynasties disclose that they are not earthly as ordinarily supposed, but their origins are traced far above, to the Sun and the Moon.

These are also described as the only two Dynasties capable of presiding over the sacred Bharata-varsha. We may therefore proceed with our enquiries regarding the signi¬ ficance of the two Dynasties or Yams is called the Surya and the Soma. The following quotations on the subject are likely to furnish a clear idea of their application to religious purposes.

Quptation iVo. I.

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'RT^ ^ asfffit gvi I

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Q. No II.

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spiffs^ I

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4N^f!^raf5^r«r"r 5B»t<irr ii

anTPffrt^ II

Q. No. III.

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Q. Noi^ir.

5«rar Prsf »i5rg^ I

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stHs gsf ^J5tfi^i%: i

laraf: fifsraig 5im?wn«i g^ i

g. No. r.

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a gsntnrt^: ii 9w ^ iiia ?Pi«f ^«ni. qjR

S8 Chaptkb IV

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<Rnp »r^ 5^ II

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Q. No. VI.

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^334 I *W^'> ftjR-

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Q. No. ril.

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f4*rR: miTi srirRTf^^i#iT 11

Q. No. VI II.

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(}. No. IX.

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qcRRTrft TOfir i
ki^Wi^ «T3«r% ^ I
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qts'^f 5 ^551 ^i5fiTf ^ i
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ft -sn^^ f i
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Trir^^2i u
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w: srrf ^«2rRJT*n%^FeT^r: n
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nSN' i^^ntr «wfiNr«: i
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ST g sf?»T^ CET^^r SngSTf <TtTTf stJctu •
ai3^«ff f^g^fST «^fiisTfT«nr?r I

TroTRfhi ?r<ne«rw i
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sBfiiTTT: «T?T^ »!.% g!T%8rff5r<»5?cr i
tsftsRi’ 5ST4?rf5ri4^ i,
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5TIW ?NT5I af?TT 3TT^5tr 515*01 yi^ II
(W 513: 55 ^ 55I5I53 I
Thi Soobya And Soma Vahsai.
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^ airfiMt *ffmw i
»r ^ siT^r: jnft I
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5T^»h: g»Ti4l% 3trt: gsT: i
m trf ^iTt I
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^agar: laar: i

aasfta^a cA4taaa: sgn i
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aat<?>ref aa^anaf ftagfcR:^ ?ia: i
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Q. No, XII-
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a»na> ^'a^aram" %at are aft: •
a^a 5Rg«r^ ii
aigg^mn ii
Q. No. XIII.
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aiftlaaaa^a aga^ a4ai: i
aawaaaiWtaft 3i»aaa» sawat^ag i
amcirt^ arfiarr: art^aaaaaaroa: i
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U CHAPrKU IV.
5PB er«rr ^5r 3»i i
siwf^ i
»rTR«K»ros?i^ ?r5a?i5*ren i
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Q. ATo. XI r.
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% g5tfl%3rf: I *

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Q. No. XV.

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ft"grocm II

Q. No. XVJ.

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Thu Soouya And Soma Vams.\s.

Q. No. XVII.

Q, No. XVI II.

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(i. No. XIX.

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Q. No. XX.

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wf<rpin^ g>^ gif

il4 ejuT^r ???t: i

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aTg«rn% gnre^if ’n^s"usRTORflt^ i

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/i^jf 3s«r ^pft i

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lyrow sie^ir I

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t"llAl"TICH ly.

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Mt: I

Quotation, No. I.

In this manner, the union of the Sun and the moon, of Jivatma and Parainatiua, of all the dualities and relativities, is c illed Yoga. The spinal column is made up of twenty-one ‘diamond gems- Everything resfp in Susluiiima like beads strung on a thread. As Sushumna lies on the path to salvation, it is in the form of Viswa. As tiiiu U d0fc".u*iiiiriJ<l by fijciiig the positions of the Sun and the moon, the Yogi retains his breath within himself after inhaling. The exhaling with the sound Ha is known .as the Sun, and the inhaling with the sound Sa is called the iirx)n. The union of both is termed Hatha. Tho spot at which breath remains, mind also remains. The moon is mind, the sun is breath and sight is Agni or fire, representing Bindu, Ntnla and Kala as well the Triads.

It is plainly stated here that tiie Sun and the moon allude to Prana and mind, Bindu and Nada, Brahma an<j

Vishnu. To the modciti interpreters all these technical terms are unimportant and meaningless. The current in¬ terpretations entirely disregarding these technical definitions so clearly furiii^hetl in the texts are simply stupid and impertinent. To explain such terms by merely calling them occultisms without tho least knowledge of their proper delinitions, is complete deception or full-blown idiocy. rustic of a Pandit however feels gratified at the wisdom and cogeiiey of his explanations for the enlightetmieat df /lis villagers.

Tbs Soob\a Ako Soaia Vam&ai. SIS

ft 1% f!i*f Tpsrasrw l^?in i

ftft j STiftsrt 8»l% .11

Q. No. II.

** Apana is the moon that reffeshes the whole bcxly, Prana is either the Sui or A^ai that matures or developes inside the body, /rhe rise and fall of Samsara depend upon the opening and ctosiag of Ghitha as well os of Pranik The working of the mind should be stopped by obstructing the currents of Yasana and Prana. This is accomplished by practice. The rise and fall of karma or action depend upo.i the rise and fall of ignorance.*'

Here, Prana is described as the Sun an 1 Apana as the moon. To the workings of Ghitha and LVan) are ascribed the rise and fall of Samsam. There is tin plain scientific psychology upon which- the religious ordinances are based. The critic who dubs this by the title of superstition, must certainly be the professor of an unheard of science. The sun and tlia moon of our religious texts could not be dis> covered in the Pandit's Delhi and Oudh. His mistaken conceptions of them may however be found in the brains of

his learned colleagues in oilier parts of India.

^ ^ *

3«Tq^ ii

Q, No. in & IV.

’’The moon travels through the Ida and the .Sun through the Pingala Nadis. Breath passing from Pingala to Ida is known as Uttarayana, and vice versa as Ddsshinayana. Sushumna is the recipient of time. The moon pertains to Amrita and the sun to Visha or poison.”

CBiPTim IV,

Q. No. V& VI.

** Those who take to the practice of guana * known as the Ai’chir or Uttarayana-marga merge in the sun and never return. Others who take to Tapas, Yegna and Dana known as the Dhuma or Dekshinayaoa-marga reach the moon but return* These are the two glories of Brahman attainable by the two prescribed paths. Those who cannot understand this are worms, moths, venomous devils/’

The above Upanishads, no doubt, certify with a venge¬ance, to the respectability of the modern interpreters. It is thus certain that perverse ingenuities of the current kind, continued to exist from time immemorial, causing irremedi¬able nuisance to mankind.

snfter sm

«rRrrf^ ii

Q. No. ril & VIII.

** The Atma is conceived in two ways, the external and internal, the former being the sun whose movements are anadpgically applied to those of the internal Atma

called Prana. The Atma is also conceived as of five divisions. Prana is the single and bright sun of thousand rays appearing in hundred forms and is in the form of Viswa the ultimate refuge for man. Soorya is the Atma pervading through all the movables and immovables.*’
The external sun and its movements that are known to man, are here taken advantage of, for the analogical des* cription of the internal and unknown Atma. The object to which the comparison is made is now mistaken for the real object aimed at, and it is condemned as an unsoientific
ThB SoDRr^ AiCD So^fvVAMJVa.
superstition. This is simply a culpable injury done to the sacred literature.
Q, No. IX.
'^Gnana-Yo^a and Karma-Yoya are the two religious paths .long prescribed by me. Absence of karma or action will not in itself procure liberation. He who simply abstains from prescribed karmas without purifying the heart, is a hypocrite. But he is wise who practises karma-yoga and controls the senses and mind. The Yogis who t ike to fire, brightness, day, the bright-fort-night and the .six months of the Uttarayana, reach Brahman, but those Yogis who take to smoke, night, dark-fortnight and the six months of the Dekshiua yaua, roach the light of the moon and revert"
The regions of the suu and the moon here specified, refer only to the two varieties of attainment pertaining to a Yogi. They represent in technical language, the effects of karma-yoga and gnana-yoga. The modern iuterpreters who do not belong to either of these classes, need not Foster any unnecessary fear of their being transported

from their beloved earth, to the regions of the hot sun or the cold moon, leaving behind all the valuable property which they have eagerly earned during their life time.

Q. No. X.

"Vasishta said. Owing to want of wisdom and itelligenco and also owing to the company of the un¬ wise, man subjects himself to endless births and deaths, in the animal, human and Deva species of critation, like the Oujti'Viu IV,

waxing and waning of the moon of 15 kaloe. The sixteenth* kala which is subtle and eternal is known as soma. This kala is not used by the Debras, but it makes use of the Devas. It is the body called Avyakta, which being con* sidered as hnine", in in reverts to it. If it is destroyed, salvation is attained.

Yagna-valkya said. - The five subtle elements and the ten Indrias make up 15 and the 16th is mind. Unity is eternal and diversity is ephemeral bilonging to Prakriti. Qnana or knowledge and soorya are Avyaktas ; the knower, the object known and V idya are the tw^inty-fifth Tatwa beyond Avyakta.

Suka said. None can obtain liberation by karmas, without yoga. Soma is ever waxing and waning, and he falls to the earth with the Devas when shaken and ascends again. 1 do not therefore like to follow him. But the sun heats up the Lokas by his strong rays and he is eternal. I would certainly prefer to throw this body away and live in his region with a fully resigned heart, along with the Uishis."

The technical Soma and Soorya are here clearly ex¬ plained as two paths ; the former secures liberation after

several trials and failures, and the latter leads directly to the goal all at once. The Pandit has not the least chance for explaining this sotna as referring literally to the moon. It is said to fall to the earth with the Devas when shaken.

>r iv nmf ^ I

The Pandit certainly has no idea of what is explained here. The critic and the Theosophist have no better informa-ation either. But all of them are able to explain, criticise and even improve upon, the p\ssage- under reference.

The Soobva And Soma Vamsai.

Q. i\r- XI.

•* When tho eiernnl and single Atma desired for a second one, a bright light originated known as Soorya ' which lights up the three Lokas. Being the first creation in all the Jagats it is calletf Aditya from which twelve othr Adiiyas originated. The etetmal Paramatma is Vishnu which is spoken of as ten Adityas or as one. The Aditya is full of the glories of Yoga. Tho eleven Vyrajas that have come down to the earth are termed Adityas ; the twelth is my part known as Vishnu. When the ocean was agtiin churned, soma was born. He is the jiva and Ksheth-ragna seated inside the body. The sixteen Devas, men, trees etc. depend on him for their sustenance. He is worn by Rudra on his head. He is in the form of Viswa and water. Brahma being pleased with him gave him tho full-moon day*'.

Soma is here clearly explained as representing Kshe-throgna and jiva. His origin from the ocean when it was churned, signifies the possibility of his perception only by deep meditation and steady devotional practice.

Q, No. XII*

** In the first Manwantara, two patiis were determined by Brahma in his design of the Lokas, tho sun being tho doorway to the Devayana and tho moon to the Pithriyana,"

This is only an additional explanation for the terms under reference.

Q. No. XIII.

** When the Jagat was full of darkness, ttnperceivable and sleepy, Easwara created Avyakta an4 the subtle elements, which destroyed all the darkness. The eternal Purushotbama, the 26tii Tatwa is Parom -Brahma

kaown as Bhaskara or tho sua- He first created water and applied his essence to it from which the Devas, Asuras and men originated. Chis essence is k low.i by the ntmis Virya, Bija, Sukra, ^eta and Ugiu Thus Bhaskara created ibhe thfiee Lokos. When he was awakened he created Manas which is both sat and AhmK This Manas then be^ran to create Vipula or Akasa originated from it whoso quality is sound.*'

Hero wo obtain a cle.ir dehnitiou of Bhaskara or the sun as representing Paroni^Brahman.

Q. Ifo. XIV.

'* He is the greatest among the Gods who destroys darkness by his rays the moment he rises. When the Lokis were destitute of inovablei and immovables and were filled with complalie dark less, myself, Vishnu and Maheswara remained there meditating upon the sun who resides in the heart of all. He then appeared and destroyed all the darkness. Therefore, the Yogis, Sinkhyas and all others desiring for etn (iicipttion, meditate upon this god."

The religious sun is here explain jd as the light-giving God seated in the heart of all. The modern Pandit can satisfy all his requirements by merely looking outsMo; and he does not feel the necessity to look within where this Piiranic sun hides itself through fear for him.

Q. No. XV.

** The object represented by Om is Vishnu the Lord of words. The Rakshasa.s are destroyed by uttering this maubhra, and the Sun referred to here is a portion of Vishnu representing the internal light.'*

This pas^ge has been already explained in connection with saiidhya in chapter III. The suu daily a^iored Is defined as denoting the Atma and the light within.

l^HK I^OBYA And Soali VlUBiB. ii

Q. N0.XVI&XVIL

The jaactija bi&waaa fcho browg aa:l tbe nose is the junction of the Ak isji and Par^ L)k ii. The wise meditate upon this junotion or SaoJhya. By the knowledge of the unity of Paramatm^ and Atmn, the idea of their separate existence is destroyed. This, knowledge of unity is sand-hya.

The sun connected with this saadbya has been alrea*dy explained*

Q. Nos. XVIII&XIX.

** The ocean of Akm; which is the basis for the elements and tlu Devas, is cilled soma. The Eswara combined with Uma is known ai^Soma.*'

These are additional technical explanations for the term soTna. * Whatever m\y be its real technical signiiicance as explained here, it is absolutely certain, th^t th;) Pandit"s conception of it as applying to the satellite m Km or the

soma plant is not corroborated here.

Q. No. XX.

** Again in the Treta-V"iiga, tin sapta rishis originate with the king k lowa as Bivimha-K"ihothra, for the purpose of Bija (letters of Manthra). Thus the sapta rishis with the kings appear in every cycle of yugas for continuation. This is the elevation and relation of Kshethras in Manwahtaras, dascribed in tin Vedas. Their decay is in accordance with that of the Farkritis. Their origin, longivity and decay are known to the Sapta-Uishis. . This is the regular course of yoga by which the lias and Ikshwakus originate in Treta and decay in Kali. Up to the en I of the Mauwantara, they follow the yuga<>. After Parsu-Rama annihilated all the kshethriyas in the earth, the two Yamsas named the lias

and the Ikshuakus originated. They Ate declared to represent the Parkriti. The lias are plenty in the world bub lob so the Ikshwakus. In this mannei, thousands of Raja- Riihis have .already passed away. In the currenii Vyvaswata-mnnwantara too, the stability of the Lokas depends upon their rise and fall.**

Every word, every expression in tins quotation is highly technical. It is feared that both the original and the translation would be perplexing to the Pandit, who jias all along been labouring under. the mistaken notion that the technical religious philosopjiy here explained is nothing mote than hunun history. H9 cannot brook the idea of religion or pliilosophy without human transactions and lucrative dealings ; much less ap{&reciate them as valuable and useful literature.

»/lcrr strt

SE?i5fi

If l^he passages quoted abjve are only carefully perused and ordinarily interpreted without a bias, unmind¬ ful even of the devotion and seriousness they justly demand, 1 darescly, it would not be difficult to see dearly the ideas prominently set forth in every o;io of them without any contradictions or material .diffinpeiiees as compared with each other.

The sun, moon and ^the earth are three of the planets with which man is most closely and materially connected, and their necessiry and beneficial infiuences are scientifieally acknowledged and practically experienced by all in every day life. The earth on which he lives is the general and unavoidable support for his body affording, means of susten¬ ance for his life* He is born out of her and goes back to

har and is therefore entirely dependant on her. The devo* tional sphere wich the central Mara or the Vedas has there¬ fore been described as the Bhumi-Padtna or the most com¬ fortable, fragrant and sac re i ground for man"s refuge from the painful and inextricible miseries of ‘this phenomenal existence. WUatasublim) and poetic idea!! Ic is really surprising that this should be so dogmatically explained as referring eir.mtly to the contents of Indian Geography com¬ posed by E iglish authors in the present century. It is indeed a great misfortune that our Pandit’s brain has some haiv becomt too congealed and impervious to allow such ordinary but important ideas " to penetrate. Unless He exerts vigorously to improve himself at pnce in the necessary direcetiom, there is absolutely no use in depending upon him for religious instruction and guidance, in spite of

his current renawa for his knowledge of S mskrit literature.
Quite iu conformity with the grandure and magnani¬
mity of the Bhumi-pamdma, two of the beat heavenly
torches, the sun and the moon are appropriately provided
for the purpose of lighting its sacred surface.
The sun is clearly define! as the Atma itself and the
moon as the kshetragna or individual self,
Q. No. VII.
ar^ «rt 9TT<^ arir: ii
am; aawtg^a^f ii
Q. No. VIII.
sriRT II
g. No. X.
g N Xi.
^ ^ wifa r : i
OflAFCBB IV.
Q. No. XIII-
«TrwwiTfm|^ qt i
w w »?nE^d ^qsrsrqn ii
Q. No. XIV.
^fjrrfirfiffrrcr: rr^r I
5T<T^qf^qr«T 5|r i
«qRrf^cT «qrftr^r M f^qrq»rj|; ii
Q. No. XV.
^Qiqini: q^: i
Qaotation No. /.
cfWrj: I
Q. No II.
ar?T5Wt*Tr I
Q. No. III.
f^ir«i«fr ?i%: I

Q. No. IV.

(Srei)T$I^ I

Q. No. X

twfft g fjw ?r ^»r ;3TOf»ferin >

*TST; 5jff<s?w?»T»I(%(%»eT«f: II

Q. No. XI.

3w: tc i

w #f*fr aftiiwire: ii

q. No. XII.

ftgifPiRt =it»4Rr sntgs^^ ii

Q No. XVIII.

anipiWlwir?S|^*fMt.^»T f9Tf^«fl«r^ II

Thi SooxtTA And Soma Vambas,

a No XIX.

^tf jfH^: 5^: il

The distinctive features of sun and moon above set forth furnish the ne tessary informations regarding the tvro Vamsas or dynasoros. The history of Sjorya vamsa refers to the ^processes adopted for knowing the Para-Brahman and that of the Soma-VamsA refers to the knowledge of kshetregna \)r individual self. The latter knowledge no doubt has /to be first attained before attempting for the former. Thus, the Maha-Bharata which treats of the Soma*vamsa should b» previously studied and practised for qualifying oneself for the study and practice of the Ramayana which describes the Soorya-vainsa.

The jBxact knowledge of Tat-pada and Twom*pnda should be separately obtained, both in theory and practice before they are united together into the Maha-vakya *Tat-tvvom-asi', the merging of the Individual self into the Universal self. the two epics therefore deal with this most

important subject, furnishing complete details of procedure in the usual Puranic stylo, comprising of the processes to be adopted and the obstructions to be overcome together with their necessary remedies. The Maha*bharata and the Ramayana are therefore the original and real commentaries on the. sacred Vedas, the repository of our ancient and invaluable philasophy. It has been repeatedly noticed that the study of the Vedas will not only be incomplete without a knowledge of the Purauas and Itihasas but will also prove dangerous by misapplicfition and misinterpretation.

51 t"t I

the essential and ultimata meanings of Tat and Twom, the That anl the I ol* thou, hivo bean already ^examined in Chapter II with their VacHyarthas and L^shyarthas. When the collateral and circamstantial accds^orlos and attri* bates are eliminated from th"^ two ideas ordinarily represen- tel by Tat anl Twom, we arrive at the same residue in both, a union of which in accordance with the raaha-vakya nam^y ^Tat twom-asii' is therefore only a matter of words.

fS^rrsTs^ir qr^rn n

^ ftc^

The above is the philosophical explanation of the whole matter. There is also a secondary and Yogic use of the terms Soorya and Soma.

Q. No. II.

aifiRij^flrr sw ii

Q. No. III.

fsprt I f^Tar«Tt I"

Q. No. IF,

?¥prf ^*rr f^rsi l

%aptf y.

The breaths through the right and loft nostrils are s^led Soorya and Soma by the Yogis, closely following the ptiilosophical description of the Dova-yana and Pitri-yana, SoOBYA And Soma VAitSA0i 4i the Uttarayana-marga leading to the 8uaand*the Dekahin-ayana leading to the moon reepeotively.

The moon*! ICHhetregna or pare mind is described as the 16th kala, the fifteen kalas coasisting of 5 Elements and 10 Indriyas, which are metaplioric.^liy used as tho fifteen kalas or days of the moon with its waxing and waning.

Q. No. X.

ft WHT; I

3*1: 3*?: I

»i»TR(itfrr I

In both the philosophical and Yogic descriptions, the sun and the moon are located in the Heart and the Head respectively, and this locatio.i is generally found described in the Puranas anil Itiiiasis. Thus invariably in all the religious texts, the moon will be placed far above the sun. Without understanding this simple technical use of the terms, many an ingenious invention is brought forward to reconcile the misplacement of the two .planets and very of. ten the astronomical advancement of the ancients is arrogantly questioned. The mere fact of misplacement of these two important planets should on the contrary have naturally led us to infer that something ditfei-ent in kind was being explaineJ. Bat even today probably, the tho majority of tho Pandits would treat apy such attempt as au act of blasphemy. Keligioas interpretatious in theie , view, should invariably be based upon ignorance and^

dogmatism of an ..pxtremely unreasonable type. This is more or less the fouulation ppon which the modern Sanskrit study is built, and the recent Sanskrit Colleges in India started in imitation of other existing ones for English education, must have used several old stones of ignorance

and dogmatism for their foundation, combined with a few foreign stones and materials which could not pi^ssibly with, stand the trying atmosphere of the tropical* regions. The outlook of such constructions is however^ suiiiciently gloomy, and the natural product could not be anything better than a new set of Pundits of the old type more discontented and less religiously inclined. These new scholars may even venture to question the correctness and importance of the religious tex ts themselves, unlike their predecessors and may dispose of difficulties as matters of innocent ignorance of the venerable authors. The point at issue here, namely the position of the moon far above that of the sun, as found described in many a reigious text, demands however its immediate attention, as well as all the Indian astronomers, who could not afford to accept the simple explanation provided in the literature- The passages iu question are noted below for special reference,

3% ii

3 II

3sr^?t»WTH II

srw 3<Rwqiiriffs

^ T^iwit qjjrgftrju-

5?RR>upft^ II anwr "^JniirrtSw sBsrfiRjraoit isflawniT-

fSw i.#qen>m^iwr f^3fiq(%-

4re«tt vfw^et ii
qi4«iJ»w<T>^[qr ^ftpfNnraisre: i
?r?rsqrqft ?T«rTfrHwa«»t«t wr^nii
»Tft«i3qpimii

1 trust that the above passage^ distiactly plaoiog the moon far above the suu will suffice to conviaoe us of the real iaterpretation of the term Soma as used in the texts and clearly defined therein. The Pandit*8 interpretation as moon, without a knowledge of the. technical definition furnished, is thus neither a great discovery nor any erudite explanation. It is simply the ordinary Dictionary meaning of the word which any young Sanskrit student could easily give. It is thus evident that the so called Pandit has not gone an inch beyond the school boy even in his literary attainments so far, except perhaps in his voluntary attempt to misinterpret the texts against* the definitions clearly furnished within themselves.

Leaving the moon here, there is still something similar to ijc noticed in the interpretation of the sun. Quotation 17 very cogently explains the necessity of Sandhya ceremony performe^d both morning and evening. The sun is said to be attacked daily by certain Rakshasas called Mandehas at both the junctures of day and night. The oblations ofifhred at the times accompanied by the Qayatri-mantra take the form of Vajrayudha or a diamond weapon and destroy the Rakshasas, thus saving the sun frpiii obstruction to its continuous Journey. The necessity of '-Sandhya ceremony is entirely based upon this description which if taken literally as by a Pandit, can convey no reason-

able meaning. The Rakshaaas referred ^ are . nob

only unseen from other parts of the world, '^but are also invisible from all localities in India itself. Their daily warfare with the sun as well as the consequent "obstruction to its journey are equally unperceived and unproved. The current interpretation therefore reduces the holy Sandhya ceremony to a farce and a waste of time. But we can clearly understand from the quotation that the ceremony as explained therein, is indispensable to all who care for salvation. The meaning of Sandhya is given specially in quotations 16 & 17 as the union of the Individual with the Universal self. The name of the Rakshasas as Mandehas clearly denotes the diminution in the duration of the day, and here metaphorically refers to the sins of man that obstructs the real knowledge of Brahman.

It is not at all difficult to see here that the technical use of terms introduced in the texts is after all so simple, altliough the confusion created on its account is dispropor¬ tionately great.

9T^?rrsr ^ ti

Coming down to quotation 20 which directly deals with the origin of the Soorya and Soma Vamsas, it is hoped that the explanations alroaily offered on the use of the terinii Sx>rya and S)ma in the texts, will render the gist of the descriptions furnished easily comprehensible.

IIwpI ifmgilr asr: I

I I l<r: II

The quotation here has to be carefully examined piece¬ meal, as it cou tains complete information on bhe subju6t.

TbbSoobtaAnd SomaVausas. Cl

After the Kali yaga, the Erita reverts. We have already seen that Krita-yuga refers to the stage of oomple*

tion in devotional practice as the term cleft fly denotea
Sf I

Kali similarly represents the stage of ignorance and absence of religions merit. Both of them therefore signify the two extremes which demand no further explanations on the texts. In the Jiviia, what the texts could teach has been attained and in the Kali, they have nothing to teach as it stands outside the limits of religious training- The two remaining yagas alone, njmiely Treta and Dwapara are capable of being treated in the texts for the purpose of providing practical instmctions for religious advance¬ ment. We could thus clearly see that the contents of our religious literature as a whole, chiefly apply to the Treta and Dwapara yugaa The Krita as wo have seen is beyond the requirements of religious instruction and Kali is below the province of religious education. The Penal, Civil and Political laws, agricultuve and commerce, histories and geographies, and all the material sciences which contribute to the welfare of humanity in the ordinary sense of the expression, fall within the dominion of Kali and are eliminated as the exclusive privileges of the world ly- wise man. Nobody need therefore regret or feel annoyed that the ancient sages ever attempted to stand in the way of modem progress ; on the contrary they quietly retired from the field altogether and took up a less pretentious subject called Religion which they particularly sought by almost cUsconnectiug themselves from all that is here enumerated for worldly advancement. We may thus safely rest assured that the. harmless sages will not venture te meddle with what passes for religion amongst mankind in general for the sake of fashion, or etiquette or with the so

called reforms invariably based upon the practical rejection of religious principles inculcated in their works. It would certainly be an act of injustice to drag their names in vain, for or against modern reforms thus attempted in various directions* As a lawyer would object, they could not be joined as parties to the suit. It is often forgotten that the Religious Gazette has long proclaimed their exemption from the necessity of appearing before the modern tribunals. The Kali is completely beyond their jurisdiction and they would not dare to trespass. We are entirely independent in our own enviable sphere and free to act according to our sweet will and pleasure. We are doubtless quite out of their clutches in our head long exertions to improve our¬ selves, without knowing what we do and probably even what we want.

5T f| cT^r II

We thus clearly see that the Krita and the Kali do not require more than a general description of their characteris¬ tics, the Treta and Dwapara alone being closely connected with what is known as religion in the texts.

Coming back to quotation 20 we find that the Sapta-Bishis descend from the Krita to the Treta-yuga with a view to propogation, accompanied by the necessary rulers styled Bhamah-kshetras. What this represents is also explained in the same quotation.

In the treatment of Rishis in the previous pages we found th at the Sapta-Rishis represent the Sapta-prakritis I The quotation clearly explains that the Tub Soohya a"JD Soma Vamsas. W matter referred to is the gradual progress of yoga-^

tl The soorya and the soma vamsa rulers are said to originate in Treta and become extinct in Kali and the process is repeated until the Manwantara is over. We thus clearly see that the Treta represents the rule of the Soorya-vamsa and Dwapara that of the Soma-vamsa. Both the Vamsas appear to be of a common caste called Brahma-kshetra. An examination of this word will therefore furnish us with sufficient information to understand the whole description. In the quotation itself we find that when all the other rulers are destroyed by Parsu-Rama, the two dynasties arise and that they represent the Prakritis. We also find that the creation and destruction of the Ixikas depend upon the rise and fall of these two dynasties. The Lokas have been examined long ago and found to represent the Prakritis meditated upon as the glories of the Alinigiity. Thus we come to understand that the Sapta-Rishis, the Lokas and the two royal dynasties almost speak of one specific matter. The caste of the two dynasties however styled Bhamha-kslietra is the most important and signifi* cant point here. The words Kshatra and Kshetra ordinarily mean body or material form, and the term under reference clearly signifies the conception of the formless Brahman in some form.

A4 CHAlTBn IV,

>ntr Rumrat 1 1

^irfwisJWWW 5>?rwf 5WRC. ag: II

8j6r^P«tt: I ?rejfhwjr:3r:aw: i 3i^»r i h r sv^

ag m w nmw aiii II »r»; ii

TheSagana-Qir*;una, Sakala-nishkala, Parapara, Parana-pumsha, Apara-Braniha or Sabd-i-Brahma, which alone is oapablo of l^ing meditated upon in diftbrent forms or

described in the religious texts by the use of language, is doubtless the object described by Brahma-kshetra. Its in¬ dispensable association with the Sapta-prakritis mentioned above needs therefore no further explanation. The various synonyms for Sibria Brahma here noticed have been dodned in the previous pages, but may be. repeated for farther reference. The reasons already alleged for the necessity of this Apara-Brahma as the mediator between man and Fara-Brahma should . not be forgotten, and the various forms of this Sabda- Brahma prescribed for religious worship should not also be treated as poetical allegories as is very ordinarily and easily done. As long as roost of the affairs in this material world continue to be experienced and acknowledged by man as unbearable and tangible miseries, -the religious practices prescribed by our ancient sages in strict conformity with science and philosophy, will doubtless be found to be the real remedies for them, if they are only followed with sincerity and devotion. The remedies are as true as the diseases themselves, both scientifically and practically. How could they then be pronounced allegories or myths? In the correct philosophical analysis of the material world, no doubt, the critic himself is a myth and a false personage, but the criticism he now offers is from a SooBYA And Soha Vaubas.
low stand point, which could not be confounded with the nobler and higher philosophical plain where the said critic has no status to appear-
ferret ^ i
The nearest approach to the formless in some form is thus absolutely necessary for religious meditation, as man is constituted at present, until he qualifies himself for the

highest stage.

ifr^rr i

m 5T I

The following passages describe and explain the Sabda-brainhan here alluded to ;.

Quotation No, 1.

I 5 «r?i; i

frs^ewrf^ "it i

Q. No. II.

?fiT 1 aT^r«wiS5:"TW aji»i^ftrgTil%

ft**® **®ft***^ft I sr??RT f^iRjnsn^

*<w. I 3T«?wr srr *csrrs^?rft?rr *l%r®i55wii i

etar ^ i

ei i5?TH, II aisw^a 5rT*r a|wf

jRrft^ II

wfSs^fta^lli

Q. No. III.

arftsT wft ft4 aw%^*<T<r*»t i

wrasTjf sTO*iT 3rni{T «ral ja*!. i

M CUAPTBB IV.

31^^ It I

ff^unwit (%^rar jr^rftwr^a; i

^ST pR5tt%(%»lsi *n(ct ?n gST: I

s5?n(^aHtRi 3=1^ !)■ I

gi^ssrcmjff flprt^rt (^f^srrftwsr: i

^TcfS'flsrr ssf^; ;t(^ i

w »TriRSRral<ii(^: ft I

w*rT>nwBcf ^ fR*rg i

Rt»tft?^r stiTfrwft I

3i»n^^»re| sn l

siwf Hit II

Q. No. IV.

Jf: 9PW«r rii: i

5twft5rat JWJfw sriJit ii

»i% ««ifi% ^«ft mwpR«Na(ft ^pi

fl??Rnft I itpJiPRv ftjRT ssrsf^RT ITT t: <rwir: srereq 5Jt% ii

Q. No. V.

Hftni ftlwRi «itr i

Jirew."JiftRnTf't ^fsFsis^%: II

^pfstio^ii

Q. No. VI.'

aiwro ^NrgftB »wr Iwn i

ansiyttpl: m I

snti^ 5n5»fen aftw ii

Xbu Soobxa Akd Soma Vamhas.

Q. No. VII.

5rRr^% fisfiwm: n

y. No. VIII.

f 9^?R^TSir I

41P1<<I31<KKI4 ^r®air ^s?tcr %i: i

<5»<1!4 jTc^cfw ?n>3 I

#T ifrfSetJi ii

1T<t<IS«!i443 II

y. N- IX.

a?n!m3»<w^ its^4ti»J4! ?r5 i

ai«ftifttwra«i <r?smmMr i

^wrf^JuirSl^ ?>s?rn i

fil4cRK%^ ?f?5rRr4(f4r55R»T5n3 I

sJiiCTRim litnn I

WR»PTf flerrak #®»4(c^3^^l

Br*n iri PtwroS g^^wRan,'

?i«rr It# i

trt Pi6^afiro3#r ?35rn i
tncnit ^wrsiW ii
gsii<^PT»ni, II
y. No. -x.
3n?»T#t fg^#4 sig:*<mi<P!t#^: I
#TO: 3lffRg?ftSK:: i
i?i »^R»<% 4: ?rw8ft 1
OtiAraiaii tV.
anmi "wtRiTr trc: w?r:
i^Ni%?ri|ww: ^^1
3TSJTO; <rw. g®: "ift'iJr ^^er: i
aT«RTfiEgfin*?r ^>^sJT^?r: i
snafw^rRi i
T^gaiwlr arl WJ?r:«t«r«g?i: i
3<roT5^ 8rr<R8t% ii
ff»wfSp:t"T«t H
Quotation, No. /.
" Tiiero are two varieties of knowledge to be attained, namely tho knowledge of Sabda-Brahman and that of Parom-' bratnhaii . - The securing of the former naturally leads to that of .he latter,*'
C. No. II,
" Tne Parom -brainhan is eternal and without form. It has however three forms, namely, Nishkala, Sakala and ISakala-hisbkala. That which is true knowledge and bliss is Nishkala, But that which is combined with Maya and Avidya as .well as the three gunas, is called Maheswara and Sakala-nishkala. It is this form that, by tapas and knowledge, desired for the creation of Prejas.**
The Almighty Eswara is here clearly defined as allud* ing to the sabda-Brahman and sakala*nishkala>

Q, No, III.

**Name and form are the attributes of the jegat; sat, chit and Ananda are those of Bramban as compared with the qualities of the jegat. The satwic state of Prakriti is called Maya, and the reflection of Brahman in it is known as the alUknowing and all-powerful Elswara.."

This is a philosophical explanation of the same sabda* Brahman*

Thb Soouta And Soic4 VjMahB,

Q. No. IV.

** That which is all^wise is iu the ‘from of tapes and knowledge. From this, name, form and Annom or Avyakrita originated. The wise see in the Manthras, the workings of this sabda-Brahman in various manner in the Treta. Those who desire lo att tin to the highest truth, should follow this coTirse which is the right path in the Lokas.'*

It is clearly stated hero t^at tho workings of the sabda>Brahman are seen in th) Treta-yugas and in the manthras* and that they represent the proper religious path for man to follow. The Pandit surely does not understand what this decriptiou means, which connects together the manthras, the Treta-yugas and the sabda-Brahman.

Q. iVbs. V rfe VI.

The destruction of the Tatwas from the Mahat down to the gross elements, is called Prakriti"s Preti-sarga by those who explain time. Avyakta is Kshethra and Brahma is Kshethregna. The creation witheut the intellect, that occurs suddenly like a lightning, based upon Kshethregna is known as Prakriti Sarga.'*

This point has been already explained in the orovious

Chapter.

Q. Nos. VII cf; VI IL

** Wishkala is th^ hrst, sakala-nishkala is the second and sakala is the third. Siva settles of his, own acsord for the use of the yogis, the creation of all the Tatwas and the origin of the Lokas. Nishkala represents the Tatws, sakala is the Murti or form and Sakala-nishkals is the Prebhava.'*

The term Prebhava literally means glory, strength, extension. This is exactly the subject matter dealt with Chaptir IV.

throughout the religious literature. The Pandit"s interpreta¬ tion however, evacuates all the Prebhava of Qod from the sacred texts, and substitutes that of man. In spite of this, the Pandit no doubt feels that he has done very useful work.

Q. No. IX.

** There are six kinds of proofs according to Logic* That which cannot be iliscovered by any of these methods is Siva-Tatwa. It takes of its own accord a body for the purpose of creating all the Tatwas and the Lokas and for their preservation, in the interest of its devotees. This body is of three sorts, Nishkala called Parom, sakala called Faramom and Sakala-nishkala known as Paraparotn."

Evidently, the Pandit does not know up to date, the existence of any such technical or important difference between the terms Parom, Paramom and Paraparom. In these silly matters too, he is a perfect Yedanti devoid of all unnecessary distinctions such as right and wrong, sense and nonsense.

Q. No. X.

The Atharvana sruti distinguishes two kinds of Atms, the Para and the Apara ; the former is without attributes and the latter is combine<l w"ith egoism. The knowledge of their unity is called yoga. Thus the Atma seated in the heart within the f/hysical body is called Apara-Bi"amhan. Kshotra and the Atman seated inside is called Kshethregna ; he remains in the form of Avyakta and Parama and determines the arrangements of the letters from A to Kshn. In the body ma^lc up of the five elements, this Atma combined with the internal organa is known as Purann-pnfusha, Salxla-brainhan and Aparatma.'*

Tkb So:>ByA And Soma Vamm^.

Various synonym) aro here given for the Eswara seated inside the heart of nan. He is known in the religious literature as, Aparatma, Apara-Brahman, Kshethregna^ Purana-purusha and Sabda-bramhaa This is a conception of Qod as enjoyed by the internal organs of man in their pure and devotional condition. When their play becomes extinct by the still higher processes of yoga, He becomes the Paramatma. Thus it is plain that the history of this Pumna -purusha deals with the religious work of man in his onward devotional inarch, discovering and enjoying more and more of the glories of this Eswara until he loses his separate personality in the ocean of divine bliss. Let the childish Pandit defile not this sacred and valuable legacy of ours any more, with his base conceptions of human valour and greatness.

lO. It is highly necessary here to summarise the substance of the foregoing explanations and place the same clearly before us with a view to avoid all possible doubts

regarding the interpretations of the important points con¬ nected with the main subject. We could gather from the above quotations that the Brahman is generally classified into Para and Apara ; and the latter represents the concep¬ tion of the Absolute as a repository of all the bigh^t and best qualities known to man, such as. Almighty, All-bliss^ eternal, All- wise, All-merciful, All-seeing etc. Of course these are attributed only in comparison* to the contrary deficiencies experienced by man in this material world.

Vide Q. No. 3.

I ?rm: II

There is again another classification into Sakala, Sakalamishkala and Nislikala. The first refers to the material form and the last to Para-Brahman, The second is the same as the Aj)ara-Brahman or Sabda-Brahman, which

is utilized with advAutage in the highest tonns of religious practices, namely, Gnana-yoga and Karma-yoga. With the detailed explanations furnished by these quotations, it is not difficult to understand the correct application of the term Sakala-nishkala (meaning a combination of Sakala and niahkala) as being used synonymous with Apara-Brahman, Purana-Purusha, Sabda-Brahman and Eswara, and that all of them equally refer to the same idea expressed by BrainJia-Jcahetra, The real Brahman is Parom or Nish- kalom, the unknown and the unseen, lying entirely beyond the province of Reason or Badhi, where knowing and seeing have no meaning. The Sikalora, the known and the seen is purely material, virtually representing the effect rather than the cause. The Hakala-nishkala is not the material effect but represents the Spiritual cause, the exclusive

privilege of the original creator of the Universe, over which, man as he is constituted at present has no control. This spiritual cause is classified into seven Prakritis, and the religious practices ordained refer to them particularly with a view to get out of the bondage consequent on their actions, as well as to reach the ultimate Prakriti or the Holy maya in which the real Brahman is reflected as the Apara-Brahman. Vide Q. No. 3.

wsr: i

^rc5r5r«?Rr sifffir: n

The perception of this reflection further leads you to the highest goal. Vide Q. No. 1,

Prwrrfr; i

This is the most logical, scientific and philosophical religion provided in our ancient literature, in the form of Histories of the rulers of two illustrious dynasties known as the Soorya and Soma Vamsas. The periods of their rule, The ISoou^ a Aed ISoma VambAh.

WO have already found io ba limited to the Treta and Dwapara yugas and their territorial extents limited to the Bliarata varsha in Jambu-Dwipa,

JTftrm Jr?r I u

The Kali yuga is uusuitei in every way for the birth of any of the rulers in either dynasty.

^rTwr ^rwforr: git i

They originate in Treta and become extinct in Kali. They are however of the Brahma-Kshetra caste, and are created for helping the Brambins and save all from every possible injury and misfortune. The difference of these two castes was created by Brahma in the Treta yuga.

mw«rRf fterw 1 1

55Rt*I.5ig: I

^JTurrit ^5T5rrirm^sr ^ i

These lines are suibciently plain and significant. The Krita-yuga refering to the completion of the required practices, represents the stage beyond Brahma-kshetra or Apara-Bramhau, namely the attainment of Para-Brainhan itself, where all ideas of Histories and Geographies, worship and no worship are completely eliminated. The Triputi or the separate conceptions of the knower, known and knowing are here entirely melted and fused together. The Para-Brahman is not therefore capable of description in words or imagination in thought. The Apara-Brahman very appropriately also styled Parna*Parusha is the only Purusha or Being* that could be described in the Pnrauas for the benefit of mankind particularly inclined to accept and act out the processes ordained for religious

advancement. This is more or less tiie summary of the elaborate and lucid descriptions furnishe^l by our venerable sages in the, voluminous texts bequeathed to us on the subject. And there is no doubt that without any culpable mischief by alterations or interpolations, these very texts exactly, are so bluntly and carelessly misinterpreted in the most ridiculous and unreasonable fashion, in this highly civilized century of the Kali Era. On a mature considera* • tion of the whole affair, we are forced to- take a very charitable view of these misinterpreters whom we are naturally prone to find fault with. The possible and probable mistakes in this direction have been celarly foretold by our wise sages and their real cause is specially attributed to the Kali itself, without throwing any blame on

mankind in general. The subjoined passage furnishing vivid descriptions of the Era in question, will it is hoped be of some interest especially in this connection.

5t| i

*t5r: i

!tfter«r ffw ssRi: i

>r<r: i

»n[r^ i

n5r: i

^»rraci

<ni3<r»mii

Xxu: iSooiiYA A>"i> fciuMA tfj

By the wicked conduct of the people the esaence of everything is gone. Things remain like* husk without the grain inside. Bramhlns began to carry religious stories from man to man and from door to door for a trifling income, and the spirit of the stories has evaporated. The atheistic, the cruel and the vicious began to occupy the centres for holy baths, and their effective qualities have therefore departed from those places. People agitated by anger, avarice and greed began to perform tapas ; its effects have therefore vanished. Dhyanayoga began to be practised by proud people who have no religious study or control over their minds and who are associated with the low ; its effects have also therefore become extinct. The Pandits are exclusively engaged in procreation like buffaloes without the least interest for matters relating to emancipation. All this is the Dharma of the yuga and who is to be blamed ? '*

The yuga here should not be misunderstood as specify¬ ing any particular era. We have already seen that man makes the yuga and not the yuga the man. The quotation

simply alludes to the description of man at all times, in his anxious mood for securing material prosperity.

5rT^T«nc!iftin%; ^

1 X • Having understood the general significance of the Snorya and Boma Vamsas as supplying rulers for the Bharata-varsba in the Treta and Dwapara yugas, it is necessary to get at the distinguishing features of these dyanasties, or in other words to find out the gist of the real contents of the liamayana and the MaharBliarata. We have

already noticed that they particularly refer to the processes of goana«3"oga and karina-yoga and deal with the universal soul and the individual soul respectively; and until the latter is attained by processes Of yoga, we are not qualified for the former which has to be obtained by Sankhya. The spiritual agencies to be invoked for the purpose of passing through these two paths to the ultimate end, are llama and Krishna. Their technical diflbrences will be explained later on. But there is an important point of didcrence between the two methods which could be easily ascertained and understood. "Phe object of the Karma-yoga is to eliminate all obstructions to the religious advancement caused by worldly attachments to the individual self, the thou or I. When these obstacles to^ progress are removed and the idea of the self is merged in the universal by Karma-yoga the higher process of Sankhya has only to deal with the universal soul alone ; whereas throughout the process of the Karma-yoga, the ideas of both are combined. We can thus easily arrive at the conclusion that in the Bamayana process we have to deal only with the Branihan in some form, but in the Maha Bharta process, we have to exert ourselves to

destroy the crude ideas of the Thou and I keeping the Brahman of course in view, in some appropriate form suited to the lower proceas. The main topic of the Bamayana is thus migh in character comprising only of the search after the Brahman and all the necessary practice to attain and inaintau the same ; whereas, in the Maha-Bharata it is doMe having to deal slightly with the Universal soul and more with the individual soul called Kootasta which is practi< callv not (..itferent from Brahman as explained in Chapter II* The Sooarl aRo Soua V^Aifd^B.

ifir ?Wg<l% f3W! II

The conception of the real Babatratnm of the <tosmology of the total universe is Brahman and the substratim of the individual being, is Kootasta. They are comparid to the full canvas of a picture representing the universe as well as to the particular portion of the sime occupied by the picture of a single individual. Both specify exactly the original and the Siuno canvasi but ai"o distinguished only by the difference in extent. This pUonoraenal idea of space being removed by philosophical analysis, the difference in the substi*ata vanishes. The Kootasta, the real Thou or 1, then becomes exactly the real That or Brarnhan. The 31aha-Bharata as already noticed directly deals with this Jiva-Atma as combined with the Paramatma and the Kamayaua deals with the latter alone.

Quotation No, I.

n»n»i®f JTfrafwf antr i

^ »?an I

=?% irfi*iKmwftfit5Rr i

ST? «its?f a?ri TTSf 5ft: I

?I5«feRJT ^ W fftT5II«5Tftm 1

TTssnfr i

aqi «T 5/9h!rr ^ ft«rft tiH i

Chapteb 1V»

siTf c??J: RWTRr: i

W ftra: I

5^ ?Rr?tft?rTfSr gsf ^"i^r i

?r5 THTW®? SHU *Tfn(>f«r *T(^r% i

Rr«ifr: wii «Bi®T wre?r5!Tr^*jRit<^n ii

^«3srt^ II

<iin«pf ircms? ^ wru i

?T5T 'gqiT^gt^ <

^irh wgf^f srrfhwftww. i

5iRi^=^?n(®r wsrfir^rwi efft i

Wf ii

«|?m *tgmr<?Rrt *ifr: i

gft^CtftCSRRjjrt ^i4iiM%a^ I

Scrara: i? ^ srnnrii^jm i

vrrore^r ftwT<n*r fg srRT*pii^iffr?r: •

imwoiw w »Tgi*m?P^ yg i

jwpr«prtrtrsrr JTgPfnw jg i

?ft?rRniw %ft?rg I

gptrdiftgsgiqw ?r«»frtftr^rwt l

H T?^ ^ unram: s*^: <wWno: i

H?n^gq\g% I

-iftgiw"Hflitfiifl >n*iHR»iig4y 1

in^Rifft trrs^ si?St«n#npr: i

sigiiTO*?®!*^ ?i»iTgr*rrtef i^: i

The Sjorya And Soma v.amsas.

w Kmm i

Q. No IL

^r5ini5[f*n?r»m35T: i

»TnTr?rR^^l?^Tnan^ f| i
CTg. i«n^ 3^rPr i
^ siiT^ajr ?T^r ^rf^ar ^ i
9TEr?r^Tef?r ft «frJT:^f«T^crTfinT i
^RiJTT^r^rftf ^?i: ii
5nR5^^WfR»ri< II
12< above passages deserve to be examined in detail as they are extremely explicit in tlieir explanations. They are however sure to irritate beyond limit, the feel¬ings of all dogmatic critics and stun tlieir intellect as if by a severe and unexpected blow. It is feared that the critics may be induced even to go to the extent of questioning the authenticity of the texts and denounce the whole as a far¬fetched allegory with a view to vindicate themselves. But it is nevertheless a tangible fact that such would-be critics would be ever unable to continue their own sensible inter¬pretations for two lines together. This is indeed a very critical aud turning point in our treatment of the subject and all possible attention and sympathy are entreated of the reader to evade unnecessary doubts and misunderstandings of the explanations of any of the facts noted here in the subsequent treatment of the subject.
OhafVer IV.
It In quotations 1 & 2, the Ramayana is represented as the real basis for all the Itihasas and Pcranaa as# i
^ wnaw acw. ii
2. The Maha-Bharata is said to be an exact rejection of the Ramayana.
l^sjrra> i
JTtuTOaresrfJiftrfra g?iaa»i, ii

Twnr>tq<>n3!ir cf Jismfta f? ii

3. The autlior of the Ramayana is said to be not different from Brahma, and that of Maha-Bharata is Vishnu himself, Vyasa being only the subsequent compiler.

aii t

<mstl?5rr^ ll

I?: a?w<aaT aa: i

area saaia, aKPria: wg i

»maw ^tara arnsfii^a: ii

4. As to the contents of the two epics a general description is hero given. The Ramayana in the disguise of llama's history treats of all the Dltarmas. Whereas the Maha-Bharata treats of smritis and Dlmrrm^SamhUas.

a?r i

>a*fh agl^r 'lalaal^aina: i

aiaT^aa(?!frt8r ajftaaar sift i

fRma al «ra! ftaftai: ii

«iftaat »gar awawaat aa: i

apftarfftWla wQitt i

TobSoobya And Soma Vambas. 7t

5. The main difference in the subject of the two epics is specified as consisting in the treatment of Paramatma alone in the Ramayana, and of Jivatma and Paramatma combined in the Maha-Bharata.

?fRTr(me*r I

w ^ ?pwr: i

sft^ISTTOTTWt^ SRSTRRirrf I

siRiJpft sT^^i^irriJr: i

ST4?fKNUm4 rP«>5l»nw i

«rB tnTnjoRnr 5# ^rptS »nrr 1

?wt«p> »ir<^ ^ 11

0. Yanmiki is said to have prophetically described the Kamayana which Vishnu is expected to carry out as detailed.

35 !n»f »n[ra>i«4 *T^»sr/^ 1

Hfe^fsif WRJRinsRRntwt 11

7. Then again the words, Kritom, Chakray and Kuni used to denote apparently the composition of the epics clearly refer to action. The details of the contents of both are meant to be acted out by man and not merely read or rewritten.

8. Quoation 3 furnishes the general outline of the Maha-Bharta in plainer and more technical upanishadic language.

afNiK wrreff SEwr sRftg I

JW#B ^RJSR 5R7T; II

7.2 CtlAKlEU IV".

All these are very important and signilicant points furnishing necessary cluas to understand both the texts in their proper light, and we cannot afford to wait here for giving fuller explanations for them at this stage* It has to be noticed however that the subsequent explanations will be entirely based upon these ; and the best evidence for our conviction would be the proof that interpretations of every part of the texts in the light of these clues, would be sufficiently reasonable, consistent and easy of understanding besides positively furnishing very valuable and useful informations. Whereas, it is perhaps necessary to i-eiterate that the modern interpretations will seldom comply with any of these facts. No tcro consistent ideas could ever be discovered nor any rational, useful or ennobling conclusions arrived at by the learned method in vogue. And yet

* Bratus is an honorable mao'.

13* We must content ourselves with the forego¬ ing paras of this chapter in the prefatory explanations given for the treatment of both the Epics in question. Con¬ sistent with the logical order obtained in the entjuiry, we have to commence with the Maha-Bharata as the nearest approachable subject to be attempted with our present qualifications. We have already found that we are given a place within the Bharata-varsha only as a matter of grace, since the majority of us have no privilege of entry under the existing conditions of our religious bankruptcy* We are again similarly allowed the privilege of living in the first quarter or Pratama-pada of Kali just after the Dwapara yaga, meaning thereby that wd are not placed far from the external boundary of Karma*y«)ga. The religiously inclined modern progeny of our ancient and vcnerablo Ilishis are oficrcd a chance as their birth-right, to try a inarch into the religious realms kindly [irovifled by them.

Thb Soouta A»d Soma Vamsab.

Wo aro in fact permitiied to act out iho Malia-Bharata if we will. Mankind in general are always acting out the Bharata or drama as it ordinarily moans. That the world is a stage and each individual an actor in it, is a common idea familiar to all civilized nations. But the performance of our parts in this tirto and hopeless drama could secure no religious credit. The wise and tlioughtful soon got satiated and feel ashamed of the constant repetition of exactly the same and profitless transactions day after day.

«rrfRhf 351: gsr: 1

jlsi. 5iRt: I

jsjRnSt: 3sr: 1

3^: 35r<t»is"jr 11

srsRTifiren li

‘‘The day follws night and night follows <lay carrying with them their dull routine to the entire disgust of the discerning.”

The Maha-Bharata however is a more serious drama, demanding special qualifications, tact and exertions for its creditable performance.

JTiTTWef 11

“(IreatncHs and toilsomeness characterise the Malia-Bharata. It deals with the rise of the great Bharatas or actors. Such is its root meaning.”

The origin and significance of its author known as Vyasii, by name, Krishna-Dwipayana deserves a detailed

OiiArTKn IV.

enquiry hero* He is described ns a Bishi appearing in every Dwapara-yuga to divide the single Veda into four parts and analyse the same as well as to rceompose the Puranas and Itihasns.

••drUfiTTfi: II

§cr; i

fi?^T?cT<3 517^ 5R^ jir I

’^TfrWr ^^rorrf^ ^r^rr i

The word Dwapara hns a double meaning even in ordinary language.

ii ii

Thus, when matters arc in dovJjt, one who analyses and decides is a Vyasa. From these explanations we can easily understand that what is meant here is, that one should become a Vyasa first to have the Maha-Bharata done or kritom. A theoretical knowledge of all that is

attriV>uted to Vyasi shouM be obt iinel before commencing the performance of the Groat drama.

In the Maha^Bharata, Vyasa is dcscribetl as virtually the grandfather of the Pandavas and kurus. The whole family is more or less connected with him in spite of his being a Bishi himself.

Thb Soobya And Soma Vamsas.

There may be some curious and interesting meaning in his proper name Krishna^dwipayana. The epithet. J^wipayana is generally understood as referring to his birth in the island.

^ 'tr i

gif •

«ng: giri^wra^^Jl^ I

5r«r!3«n^m i

Ri"-jw -iwrara 5W: ii

It may also mean one who sits on a tiger's skin or a ^ogi. In the former interprotiition too, the word Dwipa or island may also be aigniticant as appljdng to some important matter, especially as it is said to be situated in the Yamuna river. *3r|l^?Tg5n§[l^* — Iho births of Vyasa as well as of Krishna described as having taken place on the banks of the Jamna are quite in consistency with the Yogic descrip¬ tions, the Ganga and the Yamuna representing two nadis^ right and left, alluding to Uie Gnaua marga and Yoga-marga, the Sankhya*yoga and Karma-Yoga. Vyasa is described as the direct descendant of Vasishta himself.

?rqTRi%j^ n

'The great Vyasa is the father of Suka, son of Parasara, gi"andson of Sakti and great-gi*andson of Vasishta.* some proce.ss of yoga, Sara ordinarily meaning life or

breath.

We cannot omit noticing in this connection the sort of confusion that appears in the very narration of the text, which would soon unsettle the current idea tint the epic in its present form of a book was composed by a person OBAPm IV.

named Vyasa afc a particular period, like the authors of books and their literary productions. *

The text as it is available for human beings at present is said to consist of 100 thousand slokas as namkted by Southi to the Rishis called Sounakas in the Niinisa Forest, and it is described as the same narrated by Vysampayana to Janamejaya- 30 hundred thousand slokas composed by Vyasa for the use of the Devas are said to have been narrated to them by Nevada. 15 hundred thousands com¬ posed for the use of the Pitris are narrated to them by Asita and Devala. 14 hundred thousand composed for the use of Gantharvas, Yakshas and Rakshasas are said to be narrated to them by Suka. Such is the account furnished, amounting to 60 hundred thousand slokas regard¬ ing the composition of Maha-Bharata by Vyasa, as quoted below. ;

IS 'TOKt"jft i

jffirflRTH i

MmwRT 1 5^: i

"nftdra strati g sRJrstJm 1

ai(?«I^ ^ l5t»TW5t TtCTt^ I

firait surrerw «re: 1

iraHt % 11

anl^ II

Southi and the Sounakas directly, and Vysampayana

and Janameyaya indirectly are thus the only personages
SooBYA Aim SouA Vjlmsam, 77
connected with our text. Such carious descriptions of compositions as well as narrations are surely uncommon in modem historical treatises, nor in the composition of the" Ramayana, which is ordinarily understood as the work of Valmiki. But when you dive deeper, you may find more serious difficulties in the Ramayana too. All the Puranas as well as the Maha-Bharata are narrated by Suta to Suunaka and other residents of the Nimisa forest.; the Ramayana alone is not so narrated to any particular persons. The significance of Suta and his audience may be examined later on, as it would then be more easy to catch the correct application of the terms.

Let us however examine the general outline of the contents of the text as given in the same Parva.

3rn>3pt33f %3
g3I3Ht SiSrt 3 33 I
3®3 5133(133 II
3W13T3 II
5331 3 3WR5I«3 3(l«3(& I
si3Ril3(^?l?»rTT 33t>Cr I
3f^ 5t3|3i^3 5331 3(53f^ 3^ I
3331*353 §1553 Ifl353 535ilfiT: 1
3>f 1353 3lfit3l I
33I355fjl5IlSl33 II

The text is styled a "Kavyom* or inspired wisdon and deals with the correct interpretations of the Vedas and Ved-OBAma IV.

angas, os woh as of tho prooessos to work out practically the instructions contained therein.— I

It opens up by its light the internal Lokas
invisible to the ingnorant.
A more detailed description is available in the same
Parva as follows.
fmr W fRrerjfjj \
vl; 5*4 ^renRftgir: I
5<^ i
fWiwr ^ «mten i
gf%: 9f5w4r wmr:5n*?nwr 5pti% ^?r: i
»rt4 i
jiftw 4W itpm 4rs75«R^nt*i»?RP i
f W*»'P^ JRTHt fltsrqsJTJJH I
a»»i?ft*4 jRijRf I
?R(aswi I
^ ?W«t »I!rn I
qjrt smit i
f^ermef srarrRr: i
■Ut WtgAg: <R4«aq*j I
siT^<rew«n W5^r«i if i
«Rf: Jurraf qn^f! JfPwHPhrRr:
5W«»ra4«nwt 4 ?HN5q4> i
*n(tf: sr«rr: f^qintui i
fw: snjn ft5hf:firer npiifewn: i
iTf4v<(<r|V: 4l: git: i
«tt^ 4y:?f44f Rpfiww I
TuR SoOXlYA AND SoMA VaUSAS
*nHT: TtrtiRrw: wrat. i
jst: I
*r«»S«i3 «n?mf?TTi"9t i
mfst wr Hwr f »nf^ i
aRi<^(^<w ?i>% =qiS I

5r»jfifr^we5iii^ n*tRTO!i; i
’r»Tf?Rw %trmt ^Efti: »#^»Tg»iuii i
^?wig«rgc?>Tr fsmnrg: i
w%?rr w ^psft^l^ nrgtRfwi^ ?l%: i
59rf trg^qt ?r*Tm: i
5riPre?i?5i g¥ii%i% ?i?t: i
-sw*[^ ^nr; 3?rr: srsrrqj^ i
^•nasrwtsrPr i
er^ ^srgonsft^ t
>prejj^ ?rc«^f?r«r: gerr; t
5^45f<» *l^f I
*r«iRftwr3^w irarff"jn^ ?r4«n: i
wnjjTT irfTf ^wr sf^?f?f!
*r*Tf^! w>t ^ i
•wjW^ragnnf^ wifrrfSi ^ i
sftfir4??pro?«t PRfrnc^n ?r4w: i
ffitgrar: ^ns^rmi «j!T^sf^ <» i
n q4*rgiBRtg<t^ imre<r gyain ii
8U UUAPTBB iV
it *
srN^ \
!tgTiffrrer<%^ ihk wyr&^nfir^f ft^Ti i
^mf ^WRcTT^ ^ ^ ^SR:ftiqr; |
3Rif^^5T<rCT4 w
3n?nwsrnfir5i II

Vyasa after dividing the single Veda into four parts by his penance, composed (chakray or did) the Maha-Bharata in the following manner. He sat lonely in a sacred spot and practised yoga and discovered internally the facts enumerated below. When all the worldly ideas and notions were annihilated by him and reduced to com¬

plete nonentity, the light of the Brahman,
Of the sakala nishkalam) in the form of a Divine
egg originated. This clearly means that all round the idea
of pure space there was nothing but divine light. From
this Brahma the creator of gnana arose. The descend¬
ing spiritual agents or original causes, the five subtle ele<
ments, time and the 33 crores of Devas and all else in their
pure state, unmixed and uncontaminated appeared in the
vision of the yogi. Coming further down in this divino
evolution, the soorya and soma vamsas descending from
sahasra-jyotis or thousand lights connected with the creation
o| the pure Elements, their spheres and the methods of
attaining to them by yoga and gnana, were discovered.
1"bb Soobta Ahd Bank Vamsab*
JRflWWlJSr f^rPw ^ I
^rtwwnPwFw <►
This is exactly the summary of the text in the order
given.
The Maba-Bharata is a complete treatise on Artha
Sastra, Dharma-sastra and Kama-sastra, and it furnishes full
instructions for practically working out the processes
detailed.
The Maha-Bharata serves as the foundation for all the
religious anecdotes in the world and it is as indispensable
as food to the physical body.
14* We have had enough of quotations from the
Maha-Bharata as well as other texts, to furnish us with
some clear idea as to what we are about. The geographical
details specified in the Maha-Bharata as the important
scenes of action demand an enquiry and theji are in them¬
selves likely to enlighten us on the subject- Tho great

battle of the Maha*Bharata, is known to every body ar having taken place at Kuru-kshetra or Bamanta-pancbaka not far from or different from Hastinapura on the bazdcs of the Jamna, and it is commonly understood as represent¬ ing the exact spot to which the capital of the British Indian Empire has been recently removed. 1 have no doubt that we have by this time arrived at a stage at which enquiries about mbioterpreiatiDns might be safely dispensed with, but it is necessary to examine minutely with a view to

secure more useful iaformatious to understand the text correctly. ^

The following passages refer to Eurukshetra most of which have been already noticed in Chapter III.

H?«IW ^ ^ 11

b. ^ I tjerii

3TW «45ft«rhtt wrsiRrgttiw era: i

?ian ii

c> ^ «5W ai5?r(t^ wra»rn i

«%TiiT sr qviPtr g^r: <wPer %eraf i

iifS> *Pti sr g^ ?g?tg ii

d. 1RPB si"sr Iwg"s^r^ i

e. ^ ?W: st^: 5rpf ?tJP!g«Jr& i

vraiJtpi g5r i .

^ jpnfSt saSt ?rgqfbi& i

?i^5r ?rang<n ?r^ »r?it ii

srifRT: SflW ^'ItT I

atwilScn iW <55^ |5RW ll

f. anur «rr»rtfa «?rOTw srara^i

tSSfit,iwP5Rt^ ft^erRt ^ *pf : i

«fir ^ |R[i«RRR»n 5R(hrr»TS!fii?r: airaf^i^irwT jpfhwrw: ii

•pww 13^ I qjra[q<wra^*
liw^ P»«at?gaawRl?»?^ am agf^aai; am-
I ai ft# ^ gwaaaw ftma# gwa 4W)*grs sftaqft
XBBSooati AsdSoic^ Taiim 81
g. WiifR&iT I
aflr q< ft«w; ii
b. ^fiM<i»4i^|4WT «nmr: i
cw: 5wra?it «It:) '
arasWTPW ^ anrprml^^?r: i
Hal HHgwra ^ fr^irwsjft: i
HHK I .
H ^ ?ftawnE5 5^5 ^iH^PEaa: i
a: g?m I
JIh} ^nOf^ l^fr f^at aftHwratu i
HHHT j"! n?Tf?^^trn »
JJh fii>a g^: i
firm a ai^!r»T^sfi.%>r: i
Hwir& I
H»rarTa% 35 fan»?st%5uft; i
hR»i5.>wjwW0 ^ I
HSi^Haar ang^glitoat ggmat i
H>ar a ^hiwch aaa ftsRfat: II
Koruk-shettom, Samsnta"panchakom, Avimaktom,
Vatanan and Maho^masana all poinli to one locality, the
Agna"^bakra betvreen the oye-browa which the yogis undei*
stand as the sixth chakra. The five below commences with
Mooladhar at the bottom, Swiidbishtana above it, then
Manipoora, Anahata and Visudhi. These five represent the
plexus at which the Tan-miitras or subtle elements in their
nnmixed state are meditated upon. The sixth one is said
to be the seat of pure mind where hll the complex evolu"

tions below are destroyed and a little gnana ^sn-f"W) ttr real
Oojcprm IV*
knowledge is obtained, and hence called Eshetra and Maha-
Stnasana* *
?Ntr<TRre ii
»i5iri% sra^ i
OTT ^ «irerR^ ii
Being the sphere of pure mind, it is described us the
seat of the moon.
This is the terminus of Karma-yoga in its higher philoso*
phical sense, and the processes prescribed for its practice
are appropriately described as connected with the* Soma-
vamsa. The term Sainantha-panchakom as explained in
the Maha-Bliarata itself refers to the place close to the five
bloody pools dug up by Parasu-Ratnn.
3*4 ii
After destroying all the kshetrias in the world, at the
juncture of the Treta and Dwapara yugas, ho filled these
five pools with their blood and with which he offered
libations to his Pitris or deceased ancestors- The significance
of.Parasu-Rama and of the well-known story about his
destruction of all the kshatriya rulers in the world with a
vengeance, could be easily understood from the passage
under reference. The juncture of the Tieta and Dwapara
specified shows that Somawam^a begins with and belongs
to the Dwapara yuga. The expression in the
quotation, when correctly interpreted, clearly means all
earthly, physical or material forms and notions ; and when
all these are destroyed by Parasu-Raina, the Soma-vamsa
originates.
ThbSoobta And Sou a Vkissas.

There is hardly any difficulty now to understand that all the yogic processes employed in the five chakras above referred to, are described as the use of bis heavy axe with great force, for the destruction of the innumerable ideas of materiality which domineer over the poor worldly man. The libations offered by him to the Pitris with the blood in the five pools, point to the same fact, as the term Pitris has been already explained in the preceding chapter as referring to the Tanmatras or Subtle elements, the original source, Pitris or Fathers of all material objects. The importance of Parasu-Kama’s avatar, thus virtually extends only to this stage, but continuing a little in the Soma-vamsa, becomes entirely extinct in the S"oorya-vamsa, in the Treta-yuga, when he is totally vanquished by Sri-Rama. More of this shall be detailed in dealing with the Kamayana.

The Aagna-cbakra, the seat of Pure mind is described as a lotus with two petals signifying the duality of idea, *the still existing difference of the Jivatma and vamsa throughout the Maha«Bharata.

The explanation of the well-known synonymous name, Hastina-pui"a may be conveniently disposed of here. Hasti mtans an elephant and na, not. The place at which the Elephant is destroyed is Hastina-pura.

SWiarra: 5 I

wc a? I

aw i

be Cbaptbb IV

aiwt^r: snnfW Jt ?rir wt W: i

9tRt nwrwwi%!T«n 5cn."ii

ansis?<nrw"rn ii

The depbant is generally pitched apon in texts to
iliostrate the brute force with which the worldly desires
drag man out of hie righteous path and throw him into the
bottomless abyea
Vide. insr*nftrH ii
tmt fSrt^^iwRT t
wlftRlJffiwn iwsrnBBJTi"N"flr i
«ii4[^^8[<rnStRrt i
asiag: i
ItiTenstsftTtPtRIst 1
OTfwwl TW trwr: tRTijOT: i
afpft sf ^rsRTm I
*The human desire is described in the form of an
elephant^ with its double tuf>ki of kirmas and intoxicated
by old Vasnas, AS roaming about in the forest of physical"
body and concealing itself in the cavity of mind as well as
fighting out battles in the field of worldly afiairs. It
subjects every unthinking individual to its own sway and
ever keeps him in distress*'
Our scene of action is far different from that of this
dangerous Elephant. The bittle is to bs fought at
Hastina-pura where this huge elephant finds itself destroyed.
The kurus and Pandavas have to measure their swords and
clubs and exchange their arrows at Samanta-panchakom,
Tbb Soobta And Soxi Vamsas. f7
the sixth battle-fiela, five battles having to be won previously
and the blood of the enemies killed, offered as libations
to our real ancestors, the original Pitris, It is the holy
land of Kuru-kshetrA lying wide and free between the
great Ganges and Jumna.
One has to pass beyond the Pratama-pada or first

quarter of Kali, the period assigned by the ancient Rishis for the religious Hindus of the modern day, until be reaches the very verge of Dwapara, for admission into the sacred battle-field of Kuru*kshotra to partake of the fight between the Kurus and the Fandavas described in the Maha-Bharata.

18- Akshohinis or regimental forces are said to have assembled at the spot on both sides together, and all of thorn mutually destroyed. The account of the forces and their numerical details are noted below.

^fJrgr a t1[3rr«n«i »Rrr: 1
suTi w >i3raR: I
qftpg ft5pir^awi5: 5«rf; 1
&<r[5«tp5[#r *i»;t 1
3»»rr S 1
«trfts»r: 1
WHRnnftftsJft 1
•iJftiflsff sns^i$^f|[Qf(3^: II
SS OaAPTift IV.

One car, one Elephant, five men and three horses make one Path!, 3 Pathis make one Sena«mukhom, 3 times the same 1 Qanma, 3 Gunmas 1 Qana, 3 Qanas 1 Vahini, 3 Vahinis 1 Prithana, 3 Prithanas 1 chamu, 3 chamus 1 Anikin! and 10 Auikinis equal to 1 Akshowhini.

The account of a Pathl here given, whose multiples by 3 except the last, make up the others, will show clearly that the description does not refer to a real army. The term Akshowhini literally means the assemblage or con¬ gregation of sensations and the total number 18 probably signifies the 8 Prakritis and 10 Indrias. All these are required to be completely destroyed in the holy battle.

It may not be considered out of place here to notice

asain for the sake of convenient reference, a few more geographical details closely connected with the important scenes described in the Msha-Bharata. For instance, the towns called Mathura and Dwaraka, the forest ofBriodavan, the Qovardan mountain, the Jumna river &c are particularly associated with Sri-Krishna. Those of minor importance may be dealt with as they appear in the course of this essay.

Chapter III Section. 1

A. 3 wwl srr i

b. sRJTiwirgw *tw i

*mi Wwgern II

»TRrf

c. I

Tbb Soobya And Soma Vausab.

SR ^ I

gf?rRT <nsirw«nf^ i

SI5F ^s» sjjfT^ si^ qjfSRwer: t

WR 3T€R I

d. 5W ^ f|[srr srRt tRrsR: a«r^ 2«r^

W?5»3>n?sM <lt 5PT: 1

tRRifiRg?*^ 5W«RrfiTsft i

5Rg^c?iT(%: ?rg?>^ f^ssr g*iH i

#JR5iyeft5!W spRsit WTff ^r^SET I

sT>53 ?r^»i *«?? »Tr»^sirg< frsrr i

^3w artgsi *iRt semit I

iTRng^ ^atJRaj i

sRl SfT«ri% Jlt *zsj I

fs^sr sTtsR# srganRit^ ^ i

i!!i»jj 5*^ s(^ ^ftRsf ?r«rr t

iTC;i|)tv^ 0=sf i^qR 1

»R^: PrRiTNir% »

e. ^q3»r1*rR’ sR?»rt jr grntSr aHNt: i

9T^ Wasr^lrg^r i

SK^Rtfirsr: 11

f. % arffCr qrfts: ^ar qR^^r: srr i

h4^i fftsNaRUWr sRRi^qf! u

g. ^rtflr <^<sRt 3Rf^: I

« s?sr gsr^ jnmit ^tr wr; i
iWRSRt arN^rf aiRR; si^fir: w i
gpi^(R??n R ss5STr(t>Rr i
OUAPTIB IV.
jswiM «rewir*0^sn i
f!»fii?rr eralftv »niT ^rnw>r> i
flTC»ir*«r «jf c i
^rc ^rft?rr wrf ii
Mathui*t>, tho most important nativity of Sri-Krishna is described as a lotus of 1000 petals, the spot at which the essence of all created things is extracted and reduced to the original form ol their primeval cause.
g »r?w5w %!t m i
jmrRgjT »ig<r n
It is thus located far away from tho Kuru-kshetra in the thousand petallcd lotus of the Heart.
?ngr^r(%»fm5«T5if f| «ni
snggnomii
Dvvarak^ is that spot whicli has various paths open all round for Dharma, Artha, Kama and Moksha.
=q3WfJTft' 2|5r e^cr: ii
The passage (quoted below clearly explains that Prakritis are described as representing 10 Villages, forests and 1 mountaiu, and as situated at a distance one Yojaua each.
mi: I
5TW I
iTrqrq^Tf^Twnsr
?rm sfqrqsT I
?T5f5r5 OTft n
THiSoORYAAMn Soma Vaii8a«.

The 10 Villages from the Indrias are ; Qokul, Varsh-
abha, Nanda, Bhandera, Mathura, Vraja, Yamuna, Manya;
Sreyaska and Qopika. The 10 forests from the Elemental 9
are ; Brinda-vana, Gopa-vana, Bahula-vana, Madhu-snnga,
Kiinja*vana Vaua, Dedhi-vana Mahakrida-vana, Remya-vana
and Venupadma-vana.

The Qovardhan mountain represents the Pakriti of
pure mind, the word literally meaning, that which increases
or develops light or Go.

Brindavana itself is a dir} ae forest originating from
pure light, situated above the Brahmanda or the cosmological
conception of man, and on the banks of the Kalindi river
which represents the Sushuinna nadi, within which the
Elements and the Devas reside in their subtle -forms.

<%5r 5ir>i HgtiU"ftqft '

7ps(ii

The spot described hero is made of pure light and
is invisible to mortal e^'es.

The residents of Mathura an<l Dwaraka, both males and
females are stated to be move honorable than the Devas
themselves, and unlike other human beings, all of them are
gifted with four hands*

wsTf »rRrr sift i

5RT wsrglpjrTJ n

The river Narmada mentioned in the texts represents
the Ida-nadi, the sakti of Sankara whose help should be
sought to get over the ocean of Bamsara.

CBiPTIR IV.

ft «(IIf nsIfTI I

The waters of the great Ganga represents VjislmUf
Sudha-vidya and Sudha-Dhnrina, and the river itself is

manufactured by Sankara from the crsence of Upanisbats treating of yoga.

fsTHRI vIRTt'TI I

« ipr ?TO^«nfnrair siRT i

=? fiRire: wnfewr i

ggnSRif®! (5i^ ^n?«rs?i*gsri I

ftfiirar >if I »nfrs^«r 1 1

ftntmftmiW «Rui?"j| 51^^: I

ST'Ti aftar wtrg li

X Q, We have examined in the preceding para llie necessary geographical details immediately conected with the treament of the Maha-bhavata and have more or less under¬ stood what are represented by Kurukshetra, Mathura* Dvvaraka, Brindavana, Govardhana, Yamuna, Narmada^ Ganga d"C. In the face of such unambiguous and explicit definitions furnished in the texts, it has only to be pitiecl that a necessity lias unfortunately arisen by our present degeneration, for explaining the mere technical meanings of terms used throughout, almost as new discoveries of the modern era. Such being the lamentable fate of the interpretations of the definitions of terms them¬ selves, comments are certainly superfluous on the correctness of the current expositions of the valuable contents of the sacred texts. The reason is not far to seek for the present complete ignorance of the subject altogether. We are by this time fully convinced that the Maha-bharata treats of

Karina-yoga detailing the processes of working for its attainment. As such the text was practically known all along, only to the Raja-Rishis and never to the Pandit classes whoso sphere is limited to the study of Sanskrit

literature. The absence of Raja-Rishis for any long period must therefore naturally result in the loss of its knowledge. Vide Bhagavat-Oita.

« to; I

a TOW TOT ^ jfk: stTK: 3«to: II

“Yoga was known to the Raja-rishis from generation to generation, which by a long interval of ignorance is now totally lost to the world. It is tlierefore the very yoga of old that is now preached to you-”

We cannot in the least afford to niis-understand at this stage, the application of the term Raja-rishi as used above. We have thoroughly sifted its meaning in Chapter III, Section HI.

<^5Tr?RJTr?]L5nTi: J

^^V. II

3T5^’?iTicJrr iT?:r-cficJTri5FBrciTr ^ i

iijTIcJTr #f^2T(cJTr ^ I

=TrJT "

jrJUT^ft^r^T^iTFcrrjnnrJxrsrT ii

The Raja-Rishis are .those who conciliate or gr.itify their subjects or prajos and lead them to the Brahman. They originate from the Menu’s families of Soorya and Soma vfimsas. Manu has been definccl already as pura manas or mind.

Craptbb IV,

!n»f> W3 i .

The Piujas are Prana; srnr; srwr I ^he Raja-Rishis thus represent the various states of purity of mind acquired by winning over the senses and leading to the path of Brahman. The dve castes of Rishis specified referring to the knowledge of sensations, Elements, Egoism, intellect and

Avyakta respectively make the matter more distinct and clearer. Besides, the Raja^Rishis are said to reside in Indra* loka.

»rat: ti

All possible doubts as to the entire absence of their connection with earthly affairs, are thus completely removed. From the detailecl examination of the foregoing points, we can now safely arrive at the conclusion, that for the practice of I^arma-youga in its higher sense, we must attain to the status of the Raja- Rishis as described in the Maha-Bharata", whose real contents are therefore the practical in¬structions furnished for the purpose in view, "not by actual historical illustrations or examples, but by distinct explana¬tions conveyed by the descriptions in the well-established Puranic stylo observed and followed strictly in all the religious texts alike.

Besides the general outline of the contents of the Maha* bharala, wo have now understoo 1 the proper significance of the important geographical centres and of the periods of historical incidents specified all-through. It only remains to be seen how the chief actors or dramatic personnel are formed or composed.

A few prominent names and leading characters may be dealt with in the beginning with the necessary explanations with a view to grasp tlioir correct applications in the treat¬ment of the sub|ect.

l^fiB SOOBYA Abo doM4 VamSASi 05

The text itself enumerates them plainly aud * explains their comparative importance. Vide Adi-parva.

»nn5»i:

nrrerr: i

5^^irr: 5«ts^

^ irai fem^sjisfuft ii

q;5r aw ^ arw^ ii

Two trees of diametrically opposed nature are hero described. The root of one is Dritarashtra the unthinking, and that of tho other consists of Krishna, Brahman and Bramhins. The trunk of one is made up of Duryodhana, the proud and and wrathful, and that of tho other is Yudhishtira, full of Dharma. Kama against Arjuna, Sakuni against Bhiina andDussasana against Nakulaand Sahadeva, represent the stems, branches, flowers and fruits respectively of both the trees. The greatest prominence is doubtless given to Bri"Krishna, and the addition of Brahman and Brahmanas (knowers of Brahman) has its clear philosophi¬ cal signiticauce, excluding tho common idea of human history* A searching enquiry as to tho meaning of (his imi^ortitnt Avatar or incarnation will not therefore be pro« fitless. A full Parana, namely, srimat Bhagavata is devoted to the description of tho glories of Sri-Krishna and even tho ordinary readers of this text have somehow formed a vague impsession of its being particularly a philosophical and religious work, in spite of the stories it contains referring to the iunumorable Gopis or females of the cow-herd class and Krishna’s attachment to them. Throughout the Maha* ClIAl"IlJH IV.

Bharata however, Bri-Krishna figures mostly as a high class diplomatist virtually partial to one side. Even in tho preaching of tho Gita, containing as it does many a formula and problem of Hindu philosophy, ono cannot but be surprised at tho keynoto running through the poem and which can be easily caught from tho constant

chorus, exhorting Arjuna to action rather than to inaction ;
fTWtf ftra ^1"^ I
Therefore prepare yourself to figlit.*’
Bri-Krishna’s amorous love for the GopiS) his diplomatic policies and his teachings of higli philosophy are irreconcili-able contradictions in tho sphere of human history, whatever might be the political, social or historical arguments invent¬ed to explain the texts iu the light of tho modern conception of their contents.
QViOiation. No, /.
%fct T{ 3^ II swnt f^gvrrf^ sfr fggr
ntTiTfitw i ^ f ggg: wci ii
<i^wi%ir 3?>jiT ‘^srra: i
qeptsirjrg i
fr«f> ftwererg i
irarr^ q qaijqgftfr ii
niqrai wr nqfir i
SoonvA Aj}j> Soma TAMSAii.
51^^ «jrn?^ ?T«n i
m «?R2n ^ i
?rfiWt ?R?ft 3T^r<w «r; i
^sr^TRT^: sra^r i
siffTRi^^sPr^^ TOrcieyc i
^«fT5rwf»: f sti^f^^n, i
swirRr^r i
SIsr^r^nT^JJcT: str^w^; I
guiilf^H 5?^f%c# sr^ 5r?i^rr^; i
m i
f:?inr I
^^qTg|>4^ Mll ^?ir I
w I

R5rr I

BTTcTT^r 5W$r«P*nJrR i

55fu^: I

^5T ?^'ii?RT^=?r?ar i

^#t^gw^»Tf3r ^^y^ffwrf^rJT; \

^?R <5T^*T ^cT QRf r^»rg^: i

qsirHjTT?*!^ ?[Nr ^ft^rern i

^i^F^retTfjTR"cT m93pi ^r*Rr?r i

srmr «TRf "T?ifw ft«ian i

3n^r fir^f ^nrapr ^ *

fitg^ ^fn^sms^m \

duAPvm iv.

iirarr ?nr i

fzw ?re»reJT^ i

a<aPt"^ 3*ra ?55n^ «

v<lT^«w ftui ^i B 4r^f4r»r®(^ i

Q. No. III.

^ sfRf: I

insrr ^ jfNrr qnRft i

jiHiff ^ *rt> swPt u3Rft t

qw^ %qrT^.qRrr ^rar 5^f<n i

ai^in %sq^ qtar ^ gqr gq i

*wgsrr qr qr %t5<nftq^ i

^rni^ ^ ^qr^r: gqorrw^! i

ntoflr nw apqqiqq 7f^q;r "cqsrqqi i

qqqpt qq: >i*rft"q: q »ft g<: I

qq^»5 qrqqreqq ^ jqr: i

^qsFtqrq^ ^qiT: aif^qra: I

qhiqqt qft: qrqrrsqrqrfslmcqRq: i

ttqqrnt q^^nr: gtwit w^q wwqqt. •

arerqgqq^ I qqrf^qq: O^qrqr i

qtq>qftqqwr % nsrqq qsq%q: i

it^ig.<q^sq iT;qr^gf%^r qq: i

gqqqpft^ qqr: qq; i

«prr qr dq»ft qrqr qqmrqr vftfrt % i

arqjgqt qjfer ^5 q »Krt?t:

gn$t gqiqr q qqni|^q^ 1

q: qiqr: q qqq »qqftqq: 1

qgrq^ Jjqqtq^g qq?q: i

grqjqi!^: qqqr«#t I

Thr Soorta Aim Soma vambai.

<rfRi4«r wf<Tf ^ «R<»5r: i •

571^ ^i^<rprf jftHw «t^rw^^r*^ i

jwsjn^ I

3i*WR^wr#r mj: vr^nflRT: i

?iFrr^ 5?73!fnitra: ssrjpTf^ i

'TWfSfr ^??nf9r 7«(^:r sriif: i

JTTt^ 5T ^5rJi: 1

V15: sirf ?7»ipn ^ 5RcWh: g»ft7rsr: 1

arsswtp"T^Sjf 'i"f 7rift 575ft^7i 1

>rejt 5117^ gfJr; 1

fssft wPs ^7f i(%: ssr^iSpgawRpft 1

5r?»Tra^ ^n%5HTffir{^^ !t t 1

?rl lf«5 57«T7iftRr«t '

5«?% JT »T.7 ^ I

^C7J>Tf/|fE7>r 11

5®^f7Pw!i: I

Q. No. IV.

57Rt3«Kl^a7t^5Ttt gSTfl? 7<H I

^ffn ^iJiTMTOcSsunec grjjTii, ««r«i?r: wjtji. i

ifsr ^i^MTc: 'i*r <n^ 1

5nr u

«mi(lnt I

Q. No. r.

?w»fntT gg«sra: 1

Chapter IV.

vnsRTj^ I

ir^ ;T^«T^r^ f^ \

r%^«f ^r-^r ^ff%55r?ir ^ i

5Tf ^ 5jf^crr Trf^^r ^ ^ *ft«i^ i

^ T^ ^rin»«5rm^: i

er^ =^ 55f^r ^Tf f5«wr^5r *

^p:^JfT«4l?fMr*Tfri%fecT %q?Tr I

TO'^tsRr 5T«ii ^rrft"SrftsTf : i

wr i

cr4r ^tf^fTSrT: IJ"^if: 4>r55 ^4*^ I

5T rn?r STffrff J|(^: I

^sr^^fcT: ^''•"4T 4 =453531: i

»fr*%^4r Tft^r^rcT 5?T#4r 1

3trr45=4 ^4 3^4r srsnm <%r^ «^4 =4 1

44 ^441414 5T^4^f4 i»J<: I

344si^eff 4f?4r ^:r4r4^4V4ff i

5nK%KfJrf f44r f^r44>4^4: »

4^4r444ft4r[«ff 3tn4?4^4 4 ^4 I

'rss??!? ^RT^: I

"wl3Tt»rn It

. .Vo. VI.

?T^^rRi3«[»j5ft nsns«»r: «!rr?isr; i

5T^f g%: ^>JfT: I

«45g*r"rfs^ J|T»^ q?4 5rq; |

?T ^ #i?»r i

»Tf^g*rTq5d q< ?rq: i

TitK Soohya And v v.^mbas.

?ni?T5Trftr?ft I

cT^afRWfir: f^sq* I

f sqRST ^fT w. \
soricq^r: i
swft^rmqi: ar^prr^: i
^rmr f^sq^g|qq>iRm; i
^n^nrrpr^r w:m^ i
j^^Rif: ^rrsrqr^sjt i
rnwr: <jjT5TTqrq sTRilcSRrftq^r; i
^f[qr3»rr5r?^ i
rTcT^r ^mf ^ i
r^msTHT: ^ ^r>Ti^5fr f^qr i
«I5n-Trc?r ^ ■shct: i
r^5rr ^ fi^qfr ii \
*2:^^TV?Tr§ % ^fcir q^r^Tcr: i
5^: 5i|?^qt-4"r ^•T^: ^t: i
r^52rj;^q^ 5j-^ I
cTTOr rfr Jn^rR-cf^arsi-a^; i
^r^ifu g cicTqTOft«r#r irg^^r i
#r^r^r3iiTRiiTr^%g i
if^ drog^T^TT w: wu •
sr^rr qqg^T ^rft^rcr: i
^ ^nrsfnrrqt i
sr^ 3rr^ fti^: to ?t| «nraTt^?H i
Jjfifif *TfTO ?r?w gfr: i
ftftflPT: W !P(T TOf I
ClIAPTltR IV.
snS sn& »r?r: ^ srra ^rt wtr:
snsw aPTOT gsriNir w ^prt: I
»n*raiT »Trt^5re?r?T ^f*rr •
H =5 5Te^«R«: i
<% *i5wnT i
^ ^^<Rre*r ii^r i

^T»ir<^»^r f ^ wIsa^TT i
f^wlwrtrs^ g sf5»t^ i
*r=^ sjif *npng. Jramftrat fStn i
JifiJl. ^*rrs5if i
^ifef^t5r^prr»Tr »j|irJT03^ i
f|*ir(^Rft 5T??n: (
am: ?n»tw«T: i
?mr?r«T; i
54 Hpr^wnn w45f ^ ^r^frsft i
=5r ar ff<n«rmg. erar jt ft i
5o5ra?ftft ?fi5?T i
jflf ?rr wft^^Tr arnm^t i
^tmrmrft =^ 4» « *ft>T fft ftwci: i
'Tf"Rrf^: H % nlqt >ft<ft5tw44f fft: i
^ft<Ml3«l5m<r ftTf 5>: ^r: i
?iram^ mfnvf 'trmmr ii
*Tra«r35t"m II
Q. Ifo. VII.
yftr«f sR»(5«»Tf*r«rm^:.i
^ »T^arw Im fpir: softer: l
?ft«» ^9r4sm4t sis«re*»rr^^: i
«*fiftg54r s*nq"t It*? ipior: 5i<<>tl^?r: i
d!iis SooxiYA Ahd Soma Vamsah.
<r WTPl. ^ =si3^3r: I
!Ti» ?r^rw>rt«: i
^ife^iwa^teri «»: ?r fwn: i
ypjat 5m?> i
5et4 ^5r at aw 5WIT 1
aTtnr«raw«rt ailr arta 1
agoiHt softer srrtr: eretrsn^ 3ofa =a 1
tf fw: tr#ssar0 ftrsgt^ tja =a 1

&aJrr>rTftr^^ or aaana I
jfftiNsaif^sft ^ sfM)^ ftrai^r^ 1
atorcra^ar a 1
ftitar ar 1
aft-err aa*ft ^ tn TTisfr afttr^r I
araisriwra^iwrrer n raae^ra^R^iH 1
aaM^wij a«5?t gtRfta %aa da 1
»jffdtvasai e?faaa^a 1
?raigaft: f^r^nftatada 1
are# ^Iftrfa: t# t# awra I
aortttta ararftwftaer atq, 1
«% ?®»iger ^ aVaa^pftfiRrjerq. 1
ereplT ad# a# aarae^fe^aaR: 1
%fo8 ftra#asg ereaa ga#f t«^ 1
a»fe^aad#t<if aoaaisf^ 1
<5*^ s#faitiaatftaeTflt, 1
a % a faagNtar ^rfeahaa dtiaa. 1
aif# a ^r a aar^a fttaiftaan 1
a>#aivapeft aaVfireefta ga#?tfi 1
wna#r atf^: aaai*# ^rraagai 1
a^caia»aaaa fsrtrart aaeat»i 1
CuArTjm IV.
iwpft «Bts«rn i
sraRt i
ansRt ^^rsTii PwtI%r:
««^KW«TT'S^? *IT^: ^<3?l: |
?i«Nf asrgi" iiPO": i
?i^Wre: ^jrwoT 5?^ ?g?r: 1
^f*rFS^8T5i^ sT^rff »Tf"«i!sn=^«: 1
ai^re: snRi^Jr^^sr ^?r: 1
ar^fct ^ ?r: 11

^vn*a5^ sgcif^: 1

^f23T5JTi^ g*rrg«n 1

anw^t 5^^ 5c>igcf^ 1

«R!R aitgtlfrPm, ainBTft *f«Rs^»l II

fif^^asr^sTt ?i?rftRrr^: i

ar^if^ 5«w etsi f^ii^r: 1

T?irR^ »r^ I

?rm^f5rr ^ ^ ?rsr ^wr; a^fScr; 1

ara% <%& ^1% ^ 1

^aT*rft/5f5=nr ?r 1

agi«!»»t»ftw^qr ^ %^?rr 1

Tiai agwirrf nip errerf nr »Twn: 1

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f^>aatf<»ig f^»55 >Tr «ir?ft *ng«nn«; 1

^ njisiT «*n^nrat ift«n ^ sn 5^: 11

=n s^*rr ^ ng^wi ■a >

gsr«!«r snnr: gj^^^rar 1

nnwnf nin^nnn n 1

ngmnt «wi^ *?liqie?T 1

The Soobya Asd Soma Vamsai.

^3^fr ii

^rrftift g5r i

lift \

gwi €^3% ^rg«m|. i

3T^<Fit ^"Tir ftfl^zrr^RsifT ft^r i

=5nv|^^q 5^ 11

Q. ^To, VIII,

3TgjT|T3 ft«555f^jrq??r< i

W5%> JT^RT^r: i

«i^^RJTmr«i 5i3r9s?t5r^^»r9 ti

5Ri5rwr^^ ii

Q. No, IX,

^T^RTRft ftwm «T^RWWiT: 1

^nfttgRwft^ 3TR^5?3^: i

ftvrft

gil ^ ^"jhn?jR: I H*fRT

qi%^ ?Tq^r 3r;TR5r% ii

»/w??rqq?rfi; li

Qmtaimi. No, 1,

‘‘Krishna, means, destroyer of Sins ; he who is known in the Go.-Bhuini and by the Vedas ; ho who encourages the knowledge known as Gopijena-Vidya and he who supported Brahma and protected him by granting the knowledge of the Vedas. The object roprcsontc^l in the Vaishnava

106 "CuaMeb 17.

Manthra, consisting of fiv6 words referring to the five subtle elements, is Vasndeva. This Manthra is the proper path to Silvdtion which Chandra-Dhweja followed with Succes?/'

This is an Upanishad which must be condemned by the modern interpreters at the very outset as anachronism, in their professional interest. Otherwise their archaeology will go to the wall. The quotation however is meaningless to them like everything else in an unknown subject. The current interpretations and criticisms are therefore only as valuable as ciphers in arithmetic without a numerical figure to head them ; and yet the exertions put forth to justify and establish their value are really surprising.

err-

g. No. II.

“He is called Gopala represented by Om, because he leads the Gopas to the Atma up to the very creation. This Bramhau is pure existence, pure light and single. It divided itself into

four by its combination with Maya. The letter A alludes to Viswa called Bela-Rarna ; the letter U alludes to T^qosa called Predyumna ; the letter M denotes Pragna called Anirudha, and the half-matra represents Krishna in whom the Viswa rests. Mulaprakriti the creatress of the Jogat is called Kukmini. She has originated from the Vedas represented as cow-herdesses. She is attached to Gnana in the form of Pronava, and hence called Prakriti by the philo- sophers. The lotus of heart with eight petals is situated in Mathura, and meditating upon me as seated there, will lead to Salvation. The Jegat or the lotus of Bhumi originated from the ocean of Samsara, is oicpanded by the eight Dik* Thb Boom Abd Soma Vamsab. tQ7

I»ala8 and is adore i in my mind. The divine and bright flag-staff is Mera. The jimbrelU is the Bramha4oka and above it is the root or support. The Mark called Sri-vatsa is > explained by philosophers as denoting love and affection. The gem called Koust^bha represents the light^of the Sun, Moon» fire and Vak or the Vedas. Satwa, Reja, Tama and Ahoin** kara represent the four hands. The conch stands tor the five subtle elements. The form as a child alludes to the nature of the mind*. Sarnga ropreseots the original Maya. The lotus in the hand refers to Viswa. The divine bracelets denote Dharina, Artha and Kama. The neck is Nifguna wreathed round by Maya, and the garland, 0 ! Bran^an ! is composed of your mind-born Sons. The crown is the satwic Kootastha. The pair of shining eArings denotes the region beyond, mortality. He who meditates daily in this manner will obtain liberation."

The real significance of the concrete objects prescribed or the meditation of the Lord as Krishna^ *is clearly ex¬

plained here in the text itself, without leaving the sub¬ ject to the whims and caprices^ of the modern interpreters. The general Hindu public is at present mistaken only in the belief that the Pandit classes h"lve stu lied the texts. They could have ere this found out the correct meanings for themselves, had it not been for the disgraceful and false pretensions of these time-barred religious authorities in the land.

*fng wr i

»rerr: wm: ii

Q. No, III.

*"Nanda refers to divine bliss and Yesoda to the mistress of liberation, or the invulndrable Maya which is of three kinds, namely, Satwa, Beja and Tama. Budra is Satwic,

CHAPTBa IV.

Bmmha and the devotees are Rajasic and the Dyfchyas are" Tamasic. Devaki represents the d&ughter of Brahma cele« brated in the Vedas. Vasudeva refers to the Vedas them¬ selves. Krishna and Rama alfade to the subject of the Vedas, The Q >pl*j a id thi cows ropr3S3:ifc-the hymns in the Vedas, and Brahma is their support. The Vamsa is Rudra and the ominoiice is Indra. The cow is Deva. Qoknla is the forest of Vykuntha and the trees allude to‘the devotees. The Dy thyas represent avarice^ anger & etc, The Kali stands condemned. Krishna is the eternal Braman itself, appearing in the form of Maya as a Qopa. Sesha or Ananta is Bela-Ramb, 16008 Qopis are also the forms of Brahman repre¬ senting the various Rics or hymns in the Vedas. Chanura-mulla is hatred, Mushtika is jealousy, Kuva* layapida is pride, the bird B)ka is arrogance. Mother Rohini is sympathy and Sntyabliama is Dhara the earth or

support* Aghasura is the great disease and Komsa is the king Kali. Mitra and Sadama represent the quality named Sama; Sitya, . Akrura and Udhava denote Dema. The conch alludes to the forms of* Vishnu and Lakshmi, having originated from the oce in of milk with the sound of the clouds. Krishna's boyish play in breaking the nfilk-pans alludes to his sports in the milky oceaa with the object of destroying the wicked and protecting the religious. The disc represents Brahma as creator. Jayanti represents air and the fan denotes Dharma. The flashing sword is Mahe-swara. The mortar is Kasyapa and the rope is mother Aditi. The disc and conch stand for Sidhi and Bindu, the" forms of the Almighty that are adored* The mace denotes the power of time to destroy the enemies. The bow repre¬ sents Maya. The autumnal season denotes enjoyment. The lotus in the hand represents the seed of Jagat. •Vata-bbandira represents Qeruda and Sudama is Narada, Brinda Tifig So9itY\ Aitd Sbnii Vams.v?.
represents devotion, religious action and the enlightening intellect. Th) Lird is Composed of the items above enume^ rated and not at all different from them. For the use of the residents of Swarga the whole of Vyknntha is thus brought Ido wn to Bhumi. He who undefstauds the meaning of this Upanishad correctly, secures the fruits of resorting to the Tirthas or holy qentres- and obtains liberation from his mortal body."
It would b3 a sheer waste of ti ne to repeat the words of the quotation hero. E^opy. technical term used is ex¬ plained as ole irly asany huiivi i language can fford. .The Upanishad quote! is one included itj the woH-know.i group of 103 Upanisha Id exl;rdm3ly aacro I to the- religious Hindu,*

The foreign critic alono has thereforo the privilege of con¬ demning it as a later interpolation centaini ig plenty of mischievous anachronisms. Tiie Pan-lit will doubtless be surprise! to find that inoil^ of the impertant personalities, times and places connected with the story of Sri -Krishna are explained in the plainest an I simplest torin\ as having sensible an ! relevant, philosophical signifieanco. Vyknntha in its entirety is said to be brought down to the Bhiirni for the use of the residents of Swarga.

The Bhumi here doesmot fbfer to this material earth but alludes to the S iptabhumikas explained in Chapter III. Swarga is also clearly defined in the Uupaniahads as refer* ring to the steady meditation of the Sat or Atma.

II The Pandit certainly does not understaud- the Upanishad correctly.as required by the text itself.

1^ 11 He is no resident of the Swarga here mentioned and has no claim to the Bhumi speclffod. He ought not therefore to take in vain the name of Krishna CjUFTlB IV,

and those o£ the divine accessories here enuinerated. As to Ihe historical tfjrioJ of the Paraaas, the Pa.vUt doubtless i® at o:ie with the critic; in ficb he has been virtu illy his misleading; a^ent. Instead of condemning the contents of the Upanisha l as anachronisms, the Pandit would however, ingeniously explain them as prophecies ma le in the original Vedas. Besides, ho is a strong advocite of the theory that * History repeats itself*. He sincerely rflid seriously expects an ancestor in his family who Is saul to have been deaf and blind, to be born in his own house, a few hun Ireds of years hence, exactly iii the aims form with hi-^doif eu* and bliivl 63^0. He similarly bolievesj that bosi-Jeo Sri-Krishna, the

humm quilitieo like anger, envy, Him land Dema; the periods of lime like Kill and Dwap:bra ; th& implements like sword, mace, conch a vl disc; and even the Velic hymns too, incarnate as human boings and animals, in Muttra in Upper India, at recurring periods of time. L'here is how¬ ever no difficulty or trouble about* his expectations anl con¬ sequent explanations. He is completely crazy and oxtremely intrusive. That is the substance of the whole affair.

f s^rr

Q, No IV.

"By the grace of yyasa, I have learned this sacred and secret Yoga, direct from the teachings of Krishna the Lord of Yoga, addressed to Arjuna. I am sure that when Krishna the Lord of Yoga is iinitotl with Arjiina ready to fight, the intellect, succe.ss and Bhuti or Yogic power, will be steadily directed."

Tub Stosya A2fD Soma VAsiaAS. 1 1 1

The term Yogeswara coasUntly applied to Sir-Kriehna is not without its special pui"pase ' or meaning. . That is exactly the technical significance of Krishna in all the reli¬ gious texts. He is the Lord or the spiritual basis for Karnaa-yoga as distinguished from Sankhya or Qnana-yoga. To our Vedantic Pandit nil such distinctions are only too trivial to be noticed. His conception of Yoga*' itself refers but to bis material prosperity and he stands far above the low religious plane. The Lord of the Pandit's Yoga is "not therefore Sri-Krishnn, bub some rich merchant or land¬ lord. He is ever ready to raise him above [the level of Krislina and Kama by his magniheent versification, for the purpose of securing his lucrative Yoga. He however forgets or rather does nob know that Gnana and Moksha are not

meant for creatures of his type.

5rr*T i

Q. JVt>. V.

^‘Un*derstand that theOopis represent the vedasand their daughters the hymns. They are divine virgins full of tapas and working for emancipation. The Gopas represent the Munis in the form of divine bliss. The forest is Nandana" that destroys all sins. ^ The cuckoos and other birds repre¬ sent the Sidhas, Sadhyas and Genthervas. 1 am Vasuoeva possessing Kama-kala or creative power. The goddess Lalita cafied Radhika is the form of the male Krishna. Souri means destitute of body. It is the form of eternal bliss and the basis for the subtle elements. The form of Bramban is in this manner dramatically determined. As the eye cannot perceive the Sun owing to its brightness, Krishna also, cannot be" seen owing to his intense light. • He has no body made up of fiesh and bouo like ordinary human ones. Ho

has but two hands, never four. Ho is always sporting with one Gopi only. Ho is tho only male; everything else is feminine from Brahma downwards, being the natural pro¬ ducts of Prakriti. Hadha and BrindaVaneswara represent tho original Prakriti and Purusha. The subsequent modi¬ fications of Prakriti are without Brindavancswara. Qovinda never leaves tlid Brindavana. AH forms outside it are arti¬ ficial. ”

The ([notation begins by exhorting us to understand tliat the Gopis represent tho Vedas and their daughters tho iiymns. Krishna and Radha arc said to represent Purusha and Prakriti without material forms. Krishna never leaves Brindavana, he has no fleshy body and is invisible owing

to his brightness. Bach is the description given in the text, but our venerable Paudit is not prepared to accept it. What is his position then as a Hindu cannot be easily determined. How ho expects others to accept his veiws on tho subject not corroborated by the text, and where again is the source from which he has gathered his unreasonable and prepost¬ erous ideas, arc yet divin) aicrets to us- He is not however satisfied if he does not manufacture something wicked out of the sacred stiifT. PIo must have these Gopis to represent (r number of free women and Krishna to shin(x as their paramoui*. Tho story is not relishing unless it is so vilified. Qo. Nv, VI.

“ Tho otcrual Radlia-Krishna originated from the ever¬ lasting Brainhan, as a single figure. After a thousand yugas of tap(^, it divided itself into Radha and Krishna. They separately performed tapas for a thousand >^tgas ami a jight^ procecde<.l from the bodies of both* X^rom that light Tedi Soobta And Soma Tamsab*

the divine BrindaVAna originated. From Krishna’s body three crores o£ Gop&s originated for the divine drama;. Sridama &c., being satwic, Arjuna being Bajasic, and Komsa being Tamasic. Similarly from the body of BadhAi three crores of Qopis originated for the different kinds of play, Lalita &c., being satwic» Kubja &c., being Bajasic and Foothana &c-, being Tamasic. Their combined play continued for one thousand yugas. They were, then contracted or drawn in ; and Krishna and Badha performed tapas again. Krishna was divided into two halves, one half being Krishna and the o ther half being the Virat of thousand heads, thousand eyes and thousand legs. Similarly Badha was divided, one half being Badha and the other

half being a goddess of one head, three eyes, two legs and one thousand hands. The Purusha and Prakriti thus con¬ tinued their tapas for a thousand yugas in the divine Brindavana, and afterwards when they united together, crores of Brahmandas were produced from every hair in their bodies. This Brahmanda is from the hair over the heart, and Brahma originated from it seated on a lotus which sprang from Padma-sarovar well known as Pushkara-kshethra. Brahma finding himself in human form with four heads became surprised. He then proceeded through the lotus-stalk for several divine centuries and returned without seeing its end. Being overpowered by Maya he cried aloud and from the cry, Kudra originated for his con¬ solation and informed him that his Eswara was seated in his own heart. Brahma then took to Samadhi in his heart and Hari appeared after hundreds of divine yc .^*8 and said thus. This is the Karma-bhumi of one thousand yojauas which creates and de8tro3r8 the Jivas. It is bounded on the north by Himadri, on the east by Mahodedhi, on the west by Betnakara and on the south by Bedavabdhi. This CBAFtBB tv.

BhuDsi is eternal, the eternal lotus is within it and all the Lokas are above and below it. This Karma-bliumi repre¬ sents the Vedas called also the cow. He who protects this cow or Qo is a Qopa, and the power of protection is the same. Hhri is adored by the Qopis. There are orores and orores of Gopas, the Kalas or glories of Hari ; and there are also a corresponding number of Brahmandas known as Gopas. The Meru and the Khandas like Ilavrita mentioned do not actually exist.**

This gives a complete history of Radha and Krishna,

Gopis and Gopas, Brahma and Rudra, Aijuna and Komsa, Brahmandas &c. A combination of all these together with their workings constitute the divine drama of Radha and Krishna for a thousand yogas.

The Karma-bhumi represents the Vedas and the cow and those who take care of the Vedas or Go, are Oopas. It is from within the lotus in the middle of this Karma-bhumi that Brahma was born. The divine Brindavana represents the mass of light that proceeded from Radha and Krishna.

How does the Pandit make out this eternal and sacred Kanna-bhumi, the nativity of Brahma to represent the Indian peninsula and the mass of divine light to be a small forest or town in India t To the modern interpreters and critics who have not the slightest or the vaguest idea of the technical subject, the whole description is worse than a fable. Where was first the necessity to undertake the interpretations of such unknown matters, and then again to Tm Boqbta Ahd Sosa VAva*.

attempt to establish them by still more irreligious and insulting explanations ? Silly subjects like those dealt with , in the above quotation can hardly find a way through their ears, while all their time and attention are engaged in their eagerness and anxiety for serious material affairs.

3I5IT ^ ?r»n srftrur: i

sfrirt ^ sjRT gfitWRiiVa g»f 0

sr 5i|»w: ii

Q. No. 7IL

“The name Krishna is explained in the following ways. 1) Erishi means total and na is Atma. He is the Atma of all. 2) Krishi means total and na means beginning.

He is the original Purusha. In his partial incarnation in Vykuntha he has four hands. 3) Krishi means devotion and Na refers to the devotee. 4) Krishi means total and Na refers to the cause. He is the original cause. Even after the departure of a large number of Bramhas, he continues and he is the original creator. 5) Ka refers to Brahma, Ri to infinity, Sha to siva, Na to Dharmat A to Vishnu and the ITisarga to the combination of Nara and Narayana. He combines the forms of all and the brightness of all. He is the support and cause for every¬ thing. 6) Krishi means steadiness, Na refers to devotion and A to attainment. 7) Krishi means Nirvana, Na refers to liberation and A denotes granting. 8) Krishi means great, Na refers to devotion and A denotes granting* Radha is the fifth goddess in the form of five vital airs and im - mense bliss. She is the mistress of Qopis residing in Go-loka. She is known, by meditation in accordance with the Vedas. Ra denotes Vishnu in whose hair the Viswas and the created things rest. Dha refers to support or

mother* Therefore Hari and the wise people called her by the name Radha. Daring the Pralaya or (lie time of total destruction, a large mass of light proceeded. The three beautiful Lokas are inside this light. Go-loka is above them. Although invisible it is seen in the dreams by yogis and Vyshnavas. It is in the Akasa sup¬ ported by the Lord’s Yoga. During Laya, it remains with Krishna alone and at creation, the Gopas and Qopis appear. Below it, on its right and left are Vykuntha and Sivadoka of Koti Yojanas in extent. During Laya, both disappear. At creation, Vykuntha reappears with Lekshmi and Nara-

yana, and Siva-loka with Siva and his attendants. There is a bright and pleasant light within the Qoloka which the Yogis meditate upon. Komsa reafers to sin, obstruction, disease, grief and to the Asura. The destroyer and enemy of all these isKomsari. Radha, Saraswati, Vasundhara and Gan^a are the forms of Maha-Lekshmi. Their Lord is Madhava. The twelve Gopalas are Sri-dama, Sudama, Vasudama, Subela, Saparswa, subhanga, Sundara, Chandra-bhana, Soorya-bhana, Vasu*bhana and Retna-bhana. Adding Sri-Krishna and Bela-Deva there are fourteen Gopalas. Hari incarnated from Devaki's lotus of heart. Mathura was then completely tranquil and there was rainfall. The night became thick with darkness. It was at mid-night when Ardhachandra or the half-moon rose, after seven Muhurthas on the Ashtami and Rohini day. All the lucky planets were ascendant and not the unlucky ones* The time was known as Jeyanti-yoga or victorious. This lucky moment is unknown to man and unkowable even by the Vedas.**

This quotation like the previous one is lengthy and important. It is full of technical instructions on the sub¬ject of Yoga. The foreign critic who is evidently earnest is Thu Soobva And Soka Mambas. U7

mistaken only owing to the want of correct information. But the criticisms of our indigenous apish imitator con¬cealing his ignorance and displaying his prejudice bring him only to greater disrepute. He is a misguided product of western civilization, labouring under the false impression that self-degradation would please his foreign patron. He is already no respected personage in the land and would soon be discovered in his true colours by the enlightened

foreigner who is then sure to give him his due. Leaving thase two classes of critics for the present, we have only to deal with our venerable Pandit in this connection. He can¬ not afford to disrespect the sacred Puranas from which the above passages are quoted. Lob him first roinoinber that the three Lokas constantly mentioned in the religious literature do not refer to this earth and the sky above it* They represent something lying within the mass of light originating from the darkness of a Pralaya.

5T55> rgsr i

The real import of this description is not far to seek. When all the human desires for material prosperity are com¬ pletely destroyed, the light of knowledge will begin to shine. This is the stage at which true religion commences. The play of Radha and Krishna has to be performed in the Lokas by man himself. Every line, every word in the quotation is highly technical and extremely sacred. Let the Pandit, if be is wise try to make proper use of the instructions, instead of exhibiting his ignorance and irreve¬ rence in future. But if he is bent upon following any mis¬ directed inclinations, he is fully welcome to have his own will.

CEiFXBB IV.

Neither the Hindu religion nor the religious iiiuda is going to suffer or to be afraid of him on that account.

wsrrgw^"iWt^carfecrnr

^TT^Tlf 53f II

Q. No. VIIL

** For the purpose of blessing the Lokas and for establish¬ ing Dharma, Vishnu the creator, the Lord and the grandfather of all, incarnated in the family of Andhaka-Vrishnia as the progeny of Vusudeva and Devaki."

The Lokas have by this time been sufficiently explained. The import of the families specified shall also be noticed soon.

Q. No. IX.

The Bhagavan who is the Atma of Viswa and the friend of his devotees, incarnated in the mind of Vusudeva with a portion of his glory. The Lord appears satwic and white by his Maya, while engaged in the preservation of the three Lokas. He appears Rajasic and red for creation, Thamasic and black for destruction."

These descriptions do not in any manner justify the Pandit's conversion of religious philosophy into human history of ancient India.

ft *r i

16. The numerous passages quoted above abundantly prove that Sri-Krishna represents, no deceased monarch of ancient history, no funny character of the children's fable, no all^rical production of an imaginative Tbs Sooata Ahd Soma Vamias. Ilf poet, but undoubtedly indicates the tangible and distinct glory of Qod directly dealing with the higher life of man, in leading him on to the highest goal. Sri-Krishna's bless¬ings have to be invoked and secured by strenuous efforts, for man's escape from perdition and for his attainment of real prosperity. Sr^ Krishna is the Lord and Preceptor of Yoga, and Arjuuc* (the white or Satwic) is his qualified student ever ready for action in implicit obedience to his divine instructions.

JUT *r5r mf i

The nature of the birth of Sri-Krisha as could be easily comprehended from the quotations, deserves special attention.

The Lord is said to have appeared in the hearts of Devaki and Vusudeva who are clearly explained as representing, knowledge or Saras wathy and the four Vedas respectively.

*r i

w Jtr t

The various derivative meanings of the terms Krishna, Gopala, Kamsari and Radha are worth special attention. But in the definitions of Krishna and Radha in quotation 7, certain facts are particularly noteworthy. The derivation of the word Krishna connects itself with Arjuna and that of Radha specifies its application to the five Pranas or life-breaths which could be understood only by religious devotion. Quotation 5 describes Souri, father of Krishna as representing the five subtle Elements and therefore having no material form, and Krishna originating from him ai equally formless. Quotation I refers to the mantra consisting of five parts or padaa representing the five

subtle elements constHuting the significance of Krishna. The mantra is said to be specially understood or arttained by Cliandra-dwaja, clearly pointing to the follower of Soma-vamsa or Karma-yoga. These few points picked up here from the quotations famish certain definite and relevant ideas constantly hovering over the figure of Sri-Krishna.

Qo. No. VIL

3T«rel' ^rttSr>?^jsrrftr!T: i

sRsrncw<irr^«T i

?r% ii

stTORifSr^^f <iWRR5:Pr"ft i

^^g«Kwn»t«i «r i

«/«r5rr <R>ft ^ w TTOT ti

Q. ITo. V.

sifRfft a«n I

51 ?reT i

s^TTEn ^ i

g^arcft 5jr^ trt fRra^J9?r i

Quotation, No, I,

|ww miwnff^5i4 Tffit

««5RWEf3|< ll

5T3S5I7 5r <511^ 5Ra>5W^ II

^5gpara^^[wi>: iR*r <»^5pjrJi^ ii

5|R ^nw^R»i^ ({atm I

1*21

Thb SooxnrA And Soma Vamsas.

»rsw5*r: i

Tiia blaa cr bUck coloai* aitribatei to some of the Avatars or incarnations is explained in quotation 9. The idea of preserv^ation is represented as Satwic and white, that of creation as liajasic and red and that of destruction as Thamasic and dark. Those distinctions clearly point out that the incarnations we have to deal with in both the Ra may ana and the Maha-Bharata, refer more particularly to the destruction of all the harassing material ideas and notions in man, to enable him to ascend to the higher sphere of divine creation and eternally to remain there in peaceful bliss*

^ sr>t»irc»riT:i

rsr ^ li

In the Saiva Furnas and Agamas, similar ideas of destruction and creation are expressed in the definition of Siva-Linga. Lim moans destruction and ga* creation. The eternal knowledge, light and bliss that arise after the

complete destruction of the existing materiality, is Linga.

jfhB n

The favourite Gopis of Sri-Krishna numbering 16000, are clearly explained as referring to the various Upanishads treating of Brahman. The Lord's presence in the house of every Qopi can be safely presumed, and He could therefore be easily discovered by securing the favour of any of the Gopis.

t nt"ft i

w?wt Iwi ^ n I

CUAPTBR IV.

snreft"spraiii?: ?n5r«uf<r: ii

Thus the story of the Gopis is too plain to be misunder¬ stood if its moaning is only enquired into- It is sheer cardless ignorance that leads to all unnecessary and bias • phemous comments. Ordinary common sense is sufficient tc notice that such a large number as 16 thousand Qopis could not be literally spoken of as the favourite women of any single person. The plea of exaggeration and mythical fancy is likely to be brought in here. But, where is the logic to presume that all the authors of these religious texts were so stupid as to narrate their stories in the manner criticised, and where is the proof for the belief that the critic is a wiser being and a greater authority on the subject? As a whole, such criticisms serve only to prove that even the boasted civili^tation of the current century is not entirely free from the occasional outbreaks of its previous barbar¬ isms.

The Maha-Bharata specifies that Sri-Krishna was born in the family of Andhaka-Vrishni, the general name being the Yadu-kula, a branch of the Soma-Varasa.

snrsts"sref f%«iT5 1 1

The term Yadava is explained in the Niruktom as referring to human beings who have taken to the right path, having reverted from the wrong, with the help of Gurus or proper teachers,

arrsrpM i

Andhaka and VriKhni refer to a similar idea. Vrishni points to light or knowledge and Andhaka to the complete control of the oi"gans,

Tiis SooBTA And Soma Vamsas. 12!I

snr^ 9tf<r i

3# 5^ qrforr^sr ii

The common conception of Sri-Knehna is always as a boy in his playful mood. This no doubt denotes the delight¬ful feelings the mind constantly enjoys in its acquirement of Yogic bliss.

The current popular idea of the birth of Sri-Krishna in Gokula, Vraja or cow-shed is based upon the different meanings of the word Go. lu Sanskrit Go applies to a ray of light, the organ of sense, moon &c., as well as to a cow. The Lord’s incarnation in a ‘lowly cattle shed’ is not entirely a strange fact in other religions too. The cow or Pasu in ordinary language is metaphorically used to repre¬sent the dull and the stupid. In the Puranic language it includes all the material creation which always depend upon the mercy of Easwara or Pasu-pathy the Lord of Pasus. Vide Linga. Puranora.

sTfligT: \

tnrr^5 i

arsTt^"n^ vijcTr *PTS[i3. i

Hwn?i5T i

irq ^r^^qrf &t%5r: i
"trot ft niJffej: I
fttwrlR il
The Vishayas consisting of 24 Tatwas are the Fasas or cords that keep man ever bound. The sensnal objecta or
CUAPflB IV
Vishayaa are so named as they bind him up if he steps into their places. He who cares for freedom should therefore keep aloof from them.
siaS'S"? ftwPtf spiftsem I
?RPfr ftTin: ti
.. J2^otation G clearly defines the Qow as the Karma-bhumi in the form of the Vedas and he who takes care of it is a Gopa.
|Nn«rf^TW i
>n^ ^ Ht »ft<T %?r: ii
It is impossible for Sanskrit or any other known language in the world to explain any idea in plainer terms, and any further difficulty in understanding such descriptions could only be attributed to the understanding itself.
Sudama* Arjuna and Kamsa &g , and Lalita, Kubja and Poothana &c., are described as the Satwic, Rajasic and Thamasic productions of Sri-Krishna and Radha respectively for their Divine flay which extended to a period of one thousand yogas,
?wnf ifTTW?: ^faqt gotCTWJ i
twnftppfr »r>Jrfter5r«>*Rewi lemtc. i
jsstrh i
?rr*T?rr: i
i^r Ii
The description of Goloka in quotation 7 cannot be

passed over in this Connection without special notice. When all the phenomenal notions of man are destroyed, a mass of light will appear, within which the three well-known religi*

ous worlds will be seen. Farther above them, is situated the Qoloka sustained by Eiswara's Yoga and filled with Gopas and Oopis. Wnen it is dissolved, Sri -Krishna remains alone. There are two Lokis below this, styled Vycuntha and Slva-loka to the right and left. Vycuntha contains Lakshmi and Narayana, and Siva-loka Coptains Siva and his attendants along With all other paraphernalia. Both of these Lokas when dissolved leave nothing behind them. In the centre of the Qoloka there is a pleasant mass of eternal light which the Yogis always meditate upon and perceive by the eye of knowledge.

srasUr fpr i

55^ f^r i

^ qqnqrfi: \

lf«5 I

^ I ?r 1

^ ?rqr"fq%qi1^cr r; i

«qT?r% JhT iiR=qgqr i

5r^rq?^5f!T^ qiTrcq^ ii

From quotations 2 & 3 we understand that Nanda represents bliss ; Yasods) seat of Salvation ; Rohini. mercy i Satyabhama, Dhara or true mind ; Brinda, devotion ; Bala rama, Ananta ; Kamsa, Kali ; Ghanura and Malls, hatred ;

Mushtika and J«yo, envy; Kuvalayapida, pride; Boka, arrogance ; Aghasura, the greatest disease ; M4tra and Sudama, Sama ; Akrum and Udhava, Dama ; similarly the

implements like conch, chakra, sword, sarnga cSrc., repres¬ ent cogent objects.

We have already gone through more than sufficient points to enable us to comprehend the significance of Sri Krishna, as could be gathered from the various texts quoted* above. The lord's intimate connection with yoga is visibly stamped everywhere, and the sphere of his action is located far above the mundane existence. The dramatic personnel consist of the best and worst qualities of man, whose mutual fight for the purpose of attaining salvation is guided by the rules of Yoya, enunciated in *all th.e texts alike, in the recognised Puranic style.

Witji regard to the different quotations given above treating of this important subject in question, it would naturally be considered a weaknea<<, in (ho light of modern civilization, to omit noticing the recent ai*chaeological dis¬ coveries and distinctions brought to light, concerning the Upanishadic and Puranic periods in the history of Indian literature. The first three quotations from the Upaniehads clearly narrate the puranic stories of Sri-Krishna, but the recognised formulas of the Archaeologist must denounce them as later.iutorpolations. At this rate, a good number of religious texts could be condenined in the same manner, but that is certainly no reason why we should not meet the question on the face. It vroulb be dangerous to allow the possibility of a future attempt to subvert the whole matter by the alleged argument. With the existing conception of the contents of the religious texts, the Archaeologist is bound to acknowledge that the Puranas , treat of human history even though they are pronounced, to be loaded with myths,

exaggerations or wliat not. The main object of this essay however, is to prove thnt this view is totally mistaken and to establish that the Puranas are closely related to the sacred vedas as practical commentaries to them. If the Archaeologist cannot adbrcl to disprove this fact reasonably he must unavoidably give up his theory as irrelevant and inapplicable here. No scientist has the right to apply the formulas of his science beyond his proper jurisdiction. Under the present circumstances, tho contents of our religious texts are virtually unknown materials to him and it is unjust and unsafe to try his uncertain experiments upon them. At any rate it is difficult to understand clearly, how the interest of the Archaeological science would suffer, if its professed votary docs not trespass upon forbidden grounds in this manner. If he is still anxious to apply his weapon upon our religious texts, he would do "Well to study and understand them first, lest his important and innocent science be brought to disrepute on his account.

17. Consistent with the general outline of this essay, we have perhaps been too long at the enquiry of Sri.Krishna, but we must not forget that the Lord is the central figure in the Bhagavata and the most important personage in the Maba-Bharata. It is therefore desirable to obtain if possible, a thorough knowledge of the import of this Avatar from the Bhagavata itself, as it will be admitted by all, to be the proper tex^ for the required in¬ formation. No theories of interpolation and no archaeologi¬ cal anachronisms could be conveniently brought forward here. The very name and idea of Sri-Krishna must have been originally obtained froip this text, leaving aside for the time being the various Upani^ads quoted above, foe

the purpose of avoiding confusion of arguments in this connccctioi). Plain misinterpretation innocently or arrogantly

put forward is the only kind of criticism that may have to be met, but the Sanskrit giummar is too tough and the brains of the younger generation of modern India too dis^ cerning to be played -with by the native Pandit or the foreign critic. It is surely high time to meet these classes boldly in the interest of the correct calculation of our assets. All errors in the miscalculation or undervaluation demand immediate rectificatiou, lest we are pronounced penniless at last* We may however be compelled to beg of the foreign critics as well as those taking to their methods of criticism to be more patient and more enquiring ; and there is yet hope that less trouble and more sympathy will be forthcoming from that quarter than from our own Pandits. One cannot but despair in the attempt to procure any kind of help from the local Pandits of the existing type, and it should indeed be considered very lucky if he is not forced to cry out "save me from my friends*. It is doubtless a great consolation that the texts in question are not now the exclusive property of this class. Printed books are now available and the Sanskrit language is commonly understood. It is therefore very likely that the Pandit will sooner or later tind himself exhibited in his true colours. But he may be certainly assured that there is every possibility of a profitable recon¬ ciliation and even a respectable welcome, if he could only make up his mind to ^ivest himself of his unreasonable and fossilized prejudics, which have hitherto proved actually suicidal in their promulgation. The venerable Pandit is earnestly entreated to reconsider the following passages

from the Srimai-Bbagavata, or to read and understand care* fully if he sees them but for the first time.

The IG thousand favorite Gopis as well as the 8 roya^ u « ens of Sri"Kriskna are all described os having been alike

blessed with ten sons each ; at the same time, it is clearly stated that in spite of all their amorous coquetry, none of them was able to enjoy the Lord like a husband.

Vide Srimat Bhagavata, Skanda 10, chapter 01.

^fT#53nit^q^irr«r?T
5y«r^fr ^TT^rf^ i
Hjr>^ 51^ i
'Tc*iT^
^if^ST^r ^%: II
^ ^«rrrl%«r^r^ qRr ftr^i^crr
5T % : ii
yrf^2irg(T»T
^RTr^r^l^F ii
sJcgje^n^TiT
ft»;Tin*T ii
3Tf^ II

The description here givqn is not very* difficult to understand. The ten sons for each woman clearly represent, the glory of Sri-Krishna lighting up the ten Indrias or organs of sense on account of the devotional meditation of the Lord. The failure of the women to approach snffi-

oiently near so as to enjoy Him thoroughly shows that tho Lord is neither ea sily knowablo nor attainable.

ersTT^ ifjRrr ii

Why should Archaeologists or Geologists worry them¬

selves unnecessarily with such descriptions and why the Pandit venture, with his low cosmological conception, to pollute the sacred atmosphere of religious devotion ?

The subjoined passage from Skandha 12 chapter 3 particularly gives the warning that the stories narrated in the text concerning the various monarchs and the battles mutually fought until every one of them was destroyed, should not be literally understood as thoy have no reference to actnal historical fasts. These beautiful and grand des¬criptions are furnished only with the express object of elevating man from his gross materiality and supplying him with the real knowledge of the Eternal Krishna.

g n

jw^snar ii

May the Almighty grant belter eyes and understand¬ing to our Pandits and critics, when they condescend to look into the original texts. The following quotation from

chapter 11 of the same Bkandha, gives a- detailed description

of Karmoryoga to be practised by meditating upon the form of Sri* Krishna, adorned with the divine implements and other accoutrements and accompained by necessary suitable attendants. The whole of it could be easily perceived

to be a moat scientific dissertation on philosophical psychology in dii*ect touch with the religions requirements of man in his advanced stage of devotion. To condemn such descriptions as mythological fables and archsological anachronisms or to extol the same as important and wonder¬ ful historical incidents which once took place in India, are nothing short of deep raving- Every line, nay, every word in the passage quoted below is full of philosophical thought, clearly exhibiting the intelloctual capacity and the earnest research of the ancient Rishis, who have taken ample pains to enlighten their posterity in religious matters, by volumin¬ ous texts on the subject. The only possible means of repaying them gratefully for their trouble and loving sympathy, is by earnestly following their instructions to benefit ourselves in the direction pointed out. On the contrary, wo are not even satisfi id with being indifferent, but, would take to uaqaalifidJ> unauthorised and uncalled for criticisms, without feelings of shame and hesitation. In the interest of modern civilisation at least, we are bound to be more reasonable and more earnest in dealing with sucli serious religious subjects. Wo have by this time uncnusci- ously proved to the world at large, our ineihcioucy and in¬ capacity to distinguish Religion anl Philosophy from

Mythology and Archmology. There is no use brooding over the past mistakes. Lot us try in future to secure the consolation " All is well that ends well.''

mlSspBi: i

Ohaftjib IV,

sir: R>w %f?TS5rfvsiOTr^r^: Twsrtf^fJr: i

»Trsrt%^^fJrfcrc%: ^if^^rwsfr ^irz^ I

f^tfr 3^?nrn i

^?l| ^:qr^ *?>; RlfTsw: I

srrfii: srr^ f^; ii»ft: i

asnif^: Jisrsrswirsff gg^Jflrg: I

?i?i?rr?^ ssf^irar *r;w:siJ sni: i

55aTltnds>T^t sifift ^serr :i#t?5rr i

dwpir ^<551 'Sfff ^*rf: i

Jir^rsi#%^«fi«rr^5infff*rsrrfiRT: (

irtrirTOnift" *r«r3^ i

s^iregpfiwrij^^ ?«iRir3^firf%*T^: i

ulsmrsinftsft ^rrejti. ftg; i

?siiTisit wm55i«irt hisngsnisfi i

sm^ (5ri5^<»t i

(SnrfS ?rf^si sftsr n i

iftfS <T^ 7ri3»«w ^r^^wfcn I

ai*sif?crilsf5^l?swnH4 sisci^f&«r: i

«i4#Rff^§stf «?% «Tc*r(4^*r4 i

3ft3iJ«i)5i«sgef i

aiqf ?r4 sfsrq"i 1

srsflf^H ;i*«ctR»Tfe" ^ ir4msin i

^!i5WCT ?r*rf «4ii^gf«tH, i

iiwTT5ri«siwtfiisir^ gCTt^fesiRirat i

«i«c^ 4^snR «m*R: I

«TRiwt jftnijsr: i

Soosya And Soua Vamsai.

"snf TO«sr i

fS^r «n*np>T?Ti?; i

ariTTrf^ i

^f^'&5necT??r<i;fS I

5rwr«r ^sf^wr i

5»f 5t: i

f jjf354^f^:fNr^ I

^ srr^r ^fi^r if^l%: i

^Trw ff >5rf^?q li^rsrff cT05s«jqi: i

^iT =^3^fS^r*T^rJl#0^src: ii

^ irq TO^rf^: ^

f^irTft«lpff ^ i

fsr^ f TTcflr^irf ws^rrf^r^T

9m ^ II

«ftfwr f«or ^r<g fw^wrgi^f

g^snsnigif ^4 i

%T^OTI?f55m/t II

Let us go through the meaning of the above passage with some sympathy and attention. “Sounaka said. We are anxious to learn the Kriya*yoga, which demands the conception of limbs, implements and other accessories for the purpose of adoring the formless, Suta said, They are described in the Vedas and Tantras, and explained by great Rishis. The form of the formless can be conceived by creating the figure of Virafc. It is made up of 9 Tatwas (namely Prakriti, Sutra, Mahat, Ahamkara and 5 subtle

elements) and 16 Vykarikas (consisting of II Indriasand 5 P]lements) with the Chit or true light as their substratum. All these put together are known as the three divine worlds and

the limbs of the Lord, as they are suppDrted by Hims Among the ornaments the Koustubha gem represents in disguise the pure Jiva and its light the Srivatsa. The garland of wild flowers of various colours denotes Maya with different gunas. The yellow silk worn represents the Vedas and the holy thread the Pranava. The two earrings signify Sankhya and Yoga. The crown stands for Brahma^loka, and the lotus seat (referring to Ananta or Avyakrita combined with Dharma and gnana) denotes the divine earth. The life, breath refers to air, the conch to water, chakra to fire, the sword to sky, and the scabbard to Tamis. The bow and sarnga represent Time, the quiver. Karma and the arrows the Indriaa Akuti or mind in action is the charriot and it. shape is made up of subtle elements. The place of worship is the disc of the sun, the process of worship is the purifica> tion of the devotee’s mind and the annihilation of his sins. The lotus in the hand denotes the glories of Qod. The chamer and the fan signify Dharma and splendour. The white umbrella denotes the fearless region called Vykuntha. Qeruda represents the three Vedas over whom Yegna or Vishnu rides. Lakshmi is the chit or light of Qod and Vishwaksena the form for Tan trie worship. Nanda and seven other door keepers represent the eight Siddhis such as Anima &?. Vasudeva, Sankarshana, Pradyumna and Anirudiia signify, Viswa, Tyjasa, Pragna and Tuvia states of Jiva. In these four states as well as in the functions attributed to the Tri-murtis, the essence of Qod underlying them should be meditated upon as their primeval cause without taking the effects into account. Sri-Krishna, who is a friend of Arjuna, member of Vrishni-vamsa and destroyer of evil monarchS} and whose worship is here explained, is

tuB i:^ooi;vA Anu Soma Vahsas. 135

invoked by His devoted dependants. * May He, whoso glories are ever sung by the Gopis and Eishis like Narada, protect us*.”

An exactly similar passage may be (^uotod hero for corroboration, from the Vishnu Parana before we close the history of Sri-Krishna in the interest of this essay.

^ ffumnnj’ 1

si"fTii 1

(ImftRflTHC I

^ fipiRTu I

Rjfr sfft (%«g: ^ I

i^Tt g JIR5I %3i«r»5ft >n(rw: 1

?rr JjerlgHf ra ^?Tin5W ^ I ^Sri

g^iT?f»idirfst g 1

3J^?figiRtf^»T55n I

ftdjripng frwR 1

>Ijnf5r ^ »nr: drif(^«rn% ^ 1

ftdtrfttf ^ ^r^f<wrt?detn 1 .

3W^'>re^*iPRSR^ I

AU the passages quoted above furnish the Puranic treatment of the Sabda-Brahman or Purana-purusha, capable of being meditated upon, without the admixture of material dross which falls under th e category of objectionable Yishayas already explained* The form hero detailed i Idd CBAFblB iV.

Sakala nishkalA, the immaterial form of the formless. Wbefe-as, the popular mistake is that it is taken to jrefer to the material form, which actually finds no place within the sphere of our sacred religion. Even the idols prescribed for low intellects are explained as mere suggestions.

I Oainaka is an object used for suggestion. The number of hands introduced in a figure for instance has its specific reference to higher ideas.

Satwa, Raja, Tama and Abamkara represent four hands meaning thereby that nothing below these pure Tatwas should be noticed .in the meditation of the glory of God. The ten hands represent the ten quarters of the universe pointing to God's omni-presence- The less the number of of Tatwas utilized, the greater the qualification of the worshipper presumed. The Siva-linga without any specific, form is therefore considered by Sivites as a higher and nobler object for worship. All ignorant criticisms against Hinduism as idolatry are therefore inapplicable and the philosophy of the whole affair is simple enough. All varieties of material forms are only the creations of our own mind which depends upon several Tatwas above it for its own okistence and is doomed to be destroyed when the higher stages are reached.

We have already seen that even in the meditations combined with higher Tatfras, the Eternal Substratum is the prominent subject. In the everyday ritualistic cere¬ monies of our religion, these simple facts are clearly obser¬ vable. With such fundamental principles for our hoary religion, the acceptance of human or animal forms litmvMy Thb Soobta And So:su Vaiisas* 137

as intomatioDSy by dragging down the Lord to the lowest sphere of transient materiality, is certainly not Hindu Religion, but prohibited irreligion. There is not a single loop-hole left in any of .the sacred texts for this egregious mistake and no amount of ignorance or perversion could upset truth. All the suggestions of modern Reformers for

the Reorganisation of our oldest religion, based upon the current ideas of social and political salvation, as well as all the efforts to rationalise or glorify the same, by adding the wisdom of material science or the esoterisms of the white or black magics, are entirely beside the mark and thoroughly opposed to the very nature of the subject.

An inclination to study and understand is alone actually demanded, and it will soon supply us with sweet and agree¬ able food for our real sustenance and save us the unnecjs- sary trouble of begging and borrowing.

vrm ii

J[^3, We might conveniently stop here our enquiries about the correct siguiiicauce of Sri-Krishna from Upanishads, Puranas and Bhagavata, excepting the Maha> Eharata whose subsequent treatment will probably neces¬ sitate occasional references to the Lord. It pains me however very much in this connection, to have to repeat our old complaints against Theosophy purely in the anxious interest of our fast decaying religion. In the midst of utter local indifference for our religion and philosophy, it is reslly very unfortunate that the foreiga» creed appeared araOUgst us with their conglomerations of various religions td make confusion worse confounded. If the TheosophistS connect themselves with every sort of religion in the world, as they

woein to profess, wo caiuiot certainly divine why they have been displaying their love moro partially * towards Indian soil than to other parts of the world. The Hindu has long been known for his religious faith and devotion, and his present religious ignorance coupled with his inherited devotional tendencies was probably taken

advantage of, to propagate the westernised absurdities of Hinduisui in India itself, as if the local degenerations were insufficient for the iriiinediato ruin of the Hindu. They have doubtless trespassed too much upon our sacred religi¬ ous sphere in their experiments to extract the essence of Hinduism along with that of other religions. It is therefore impossible to pass on without a word in our own behalf, to steer clear of all impending dangers, consciously or otherwise thrown across our proper route. It may however be assured that no attetnpt is here made to criticise their peculiar theories, but it must be positively stated that all their discoveries, in their sectarian method, concerning Hinduism, are entirely irrelevant and uncalled for. They have up to date furnished no tangible evidence of, having known any¬ thing better than the mistaken local Pandit whose crude views they have simply embollished with;, their western notions of a curious kind, and made them more ridiculous and harmful. To be more specific, the Theosophists certainly take tbe Maha-Bharata and the Ramayana as actual human histories and deal with thorn in their usual confounding style, unnecessarily applying to them all sorts of irrelevant theories. In spite of the uumbeiless books published by them in the English language, treating of their extractions from all quartern of the globe, it must be unhesitatingly confessed, that they have not been hitherto able to perceive the real contents of the Malia*Bharata or the Ramayana. Mrs Besant the living Theosophicivl authority is completely IChb Soobta Ahd Soma Vamsas.

blind even to their whereabouts. Like the venerable pandit of today, she really believes that Rama and Krishna were bom in Ayodhya and Mathura in upper India and

died like ordinary mankind. The birth of Sita from the furrowed ground and that of Drowpathy from the fire as well as all other similar incidents will probably be explained away, within the very narration of these human histories, in one stroke, by a single but grand word Esoterism. In her perplexed attempt to conceal the iguor* ance of the subject, she natur illy forgets that if the stories were human histories, thore would be no scope for her esoterisms as combined with exoterisms. In page 8, * Sri-Ramachandra, the ideal King* she writes: —

The period of the \ orld's history at which Rama¬ chandra lived was the closing of tlio Treta Yuga. The history of the world — and inileed of any separate nation— is dividetl into four great periods, or yugas named respectively the Sattya, the Treta, the Dvapara, the Kali Sri Rama ruled during the last part of the Treta Yuga, and when He passed away from earth the Dvapara yuga began. That Yuga, again, was closed by the coming of Sri-Krishna, and with His death was opened the Kali yuga. And what was Shri Rama? Not simply a great warrior, a mighty king. He was an Avatara, a divine incarnation and divine incarnation of a special kind. All men arc divine incarna¬ tions.

Besides the clear notion expressed in the quotations r^arding the births of Kama and Krishna as human beings on the surface of this mother earth, one noteworthy point is, that she has not the vaguest idea of what a Yuga means in our religious texts. We have dealt with the Yugas in detail in the preceding chapters and have found that they do not exist outside the limits of Bharatn-varsha. IMrs

Beaant ia however anxious to grant the privilege of the Tugas to every nation in the world.

Again in page 167 she writies,

“The great lesson of this Kaiida (Uttara) is the univer¬ sality of Karma. Nothing in the manifested universe is left outside its sway. Gods and men, Rakshasas and Asuras, all alike are shown to be within this law-and indeed, how should it be otherwise, since it is the divine nature* In the great kosmic process in tiie growth, of universes and worlds, in their risings and fallings, linking Kalpa with Kalpa, ov^ywhore the law is seen. All live and work with¬ in it, none can escape or transcend it. In order to teach this lesson, amid others, Rama and Sita came into the world as ordiwivy man and wonan, living the human life,**

Further qfttotations from other Theosophical writings of Mrs. Besant are unnecessary to prove that she is com¬ pletely innocent of the real significance of Times, Places and Personalities mentioned in any of our religious texts. These three main items referring to the apparent descriptions of Geography and History in them, exhaust the contents of the literature. The Theosophists as a class cannot therefore be ere litel with having correctly understood a single particle of Hindu religion as explained in the sacred texts treating of the same. I must here leave the readers to themselves, to judge of the natural consequences of the propagation of Theosophy in our country especially at a time, when the nation as a whole has almost reached the very verge of religious bankruptcy. The constant attempt of this creed to intermingle in their preachings, Bhudistic theories and notions with those of ^nduisni, is religiously and philoso-

phically wrong. Bhudism, though a later ofF-ahoot from Hindatsm, has long been pkilosophicelly criticised and religiously rejected. As regards the free and uojealous toleration of different religions side by side with Hinduism, we are no doubt too well known to be misunderstood. But the confounding of two such opposed systems of religion in the manner noticed and preaching the same in the country smong the majority of Hindu population, especially by those who have no correct knowledge of either nor own any personal relation to them, combining at the same time other irrelevant and similarly objectionable foreign materials, certainly threatens to be a strange and ominous phenomenon of this civilized century. Theosophy has succeeded in some* how misleading many educated young men of Iifdia, moire by confusion of facts, theories and ideas than by their definiteness, and under the circumstances explained above, it is no wonder that the result has been what it is. It is however somewhat of a consolation that it has not yet much attracted the fancy of the Pandits, the common folk and the illiterate, which luckily form the majority in the land. May the Almighty protect them from being led astray !.

CHAPTEB V.

THE MAHA-BHARATA.

Adl-PaxTH-a..

the origin of Soota- The general disUngaishiDg features of the Solar and Lunar dynasties, the main differ¬ ences in the topics dealt with in the Maha-Bharata and the Bamayana, the characteristic functions of the Avatar of Sri Krishna as Yogeswara and His general significance as detailed in the Puranas and Bhagavatha, have all been already examined in the preceding chapter. It is high time

now that we proceed straight with the story of the Maha-Bharata, and this chapter may be set apart for the purpose. In has been more than once observed in this essay, that excepting the Ramayana, all the 18 Puranas, and the same number of Upa-Puranas, as well as the Maha-Bharata, are said to have been narrated by Soota to the Rishis of the Nimisa Forest, but the import of this arrangement has not yet been explained. The following passages explain the origin of Soota.

Qiudiition No. /.

<i?r i

3 sR5rfS?n: i

<niyTO»^ii

MlBA"BsABifA

Q. No. JL

Slww^ ft T»i^ «nsR>R: I

ggjRumtTOCi: swf fiWs^r: i

(PT (ft: TV ir;^: I

gift^ iRT: «nrPRr i

irni^rc ^ sipmmv <fftg i

»RTv 9riin0 adfft: i

amlmv^»r aft 034%^: 1

nm »qiww*i«w. irw»iw<ftfiRr: f

?Rr: ijhr srtifihr: 1

upp^ t^ftraftwn I

<«nmra awv^ 11

vg3W»tnu

Q. No. in.

ft9t«rfttft»nvra: ^ 3?3«ft 5^: 1

wiic fft w?T! It

?SF33Ti*r-?5raft«i ii

The first two quotations contain almost the same verses with slight modifications. The sacrificial rice prepar^ by Brihaspathy, the Dm-Oaru, was touched or polluted by Indra, and when it was offered to the Fire, Soota originated. The story naturally represents exactly the same idea as Brarnha ksJietrfk already noticed in connection with the Soorya and Soma-vamsas. Brihaspathy and Indra denote Brahma and Kshetra respectively. The import of the whole story is, that Sakala-nishkala, Purana-purusha or Brahma kshetra is the subject dealt with by Soota in all the Puranas. In quotation 3, Soota is describal as a caste pro-ducwl by the progeny of a Bratnhin woman by a kshetrya. Adi"^abva.

The profession of the caste thus became m€tdti,yama or middle one, namely that of a charioteer. The charioteer is the common metapliorical term used for Budhi or Intellect, and the Intellect which has been purified in the sacrificial fire above referred to, by the combination of Indra and Brihaspathy is alone capable of understanding the working of the Brahma-kshetra or Purana-Purusha, Aparatma or Sabda-Brahma. Soota is therefore personified as the narrator of all the Puranas which treat of this Saguna-nirguna Bramban.

fSrefltffW ^ agwtg ii

We have yet to see the nature of the audience, the residents of the Nimisa Forest qualified to listen to these Puranas as uarrated by Soota originally in that Forest.

Quotation. No. I.

^ 5T^ I

1 mfTiiHf n

Q. No. II.

^ go i

ft g»#o?o ifORooit I

iwt I

aPT OlftiT wgftaiPti

nfioRf i

ftgm ?w I

UO Maba-Bhabata.

sprat «iiNnK5ei ’ra 1

!tir t^isjncr g(%>if^ra:n I

qsr w gjjrr fiJ5^R«r&i%?rr i

95^ 5r5r ?pr; ^qhr^jgcr: i

?iRirsjf0«w»T?<i:^ftrs9r i

9ra»srart: gm wcig^pfirarff:

qjpiPt"Ti^ ’tsr 5tFr«» 5rf%5rr i

?r5T ?PT*ra<t ft^rfirsraftre^r: i

3r€^^P9rt 9»pn^<t, gPt^sr tobc: i

"T^prat Ji^rat^rf^cir^ i

<t5i 3 ^f5r^ %W^ »iir?rf^: i

t(Sft Jisr ^grrr: i

ara^<pra%^ ?Ptr; Sf^ ^t^rarg i

sRTRtffr fg?w<t II

Again ;

95T?iT#nni ^ w f%f 1

«i?ireT sfl% gg: ii

5f3^rar q,4wf w ^ fp i

siMqgi q?i^ ftetPTf ; i

!rfir fSiPTf ^srt: siowi snrert agn l

sprgraw i

5r5!f ^ StfiRT ii

«ngg<m»^ii

From the above quotations we see that two derivativ

meanings are assigned for the name, Kimsa Forest. A wheel was said to have been rolled on by Bramba, represent¬ ing Dharma and Manas or mind. The place at which it fell and broke its *nemi' or spokes is named Nimisa ; at this spot all the Danavas were destroyed in a nimisha or minute and hence also called Nimisa.

Adi*Pabva.

In quotation 2 however, there are several important and vital points to be noticed in detail. The locality is said to be noted for several important events onuiuerated, and the very ingenious method of description given of those incidents, particularly specilies the Puranic style altbrding ample clues for undersUnding the significance of many a story in the religious texts. The incidents mentioned are the following. King Ila became a woman and a wife at this spot. The Devas performed a Facrifice for a thousand years here when Mrityu or Death performed ^samitrom* *or the duty of killing the sacrificial beast. Here the River Gomati frequented by Sidhas and Gharanas, flows. Budlia, the son of Rohini and Soma was born here. A hundred sons com¬ mencing with Sakti were born of Arundhati an<.l Vasishta in the same place. King Kanmashapada was cursed by Sakti here. It was here that Vasislita and Yiswamitra quarrelled. Adrisyanti delivered Parasara here. Yasishta*s ill fame was removed here. The Rishis of this Foro.st per¬ formed a sacrifice for 1 2 continued years hero during the reign of Purur&vas, the Emperor. The Nimisa also repres¬ ents the very spot at which successive Bramhas are officially invested with authority to create the worlds; and all of them perform without fail, here, a sacrifice extending to a thousand years, before they enter tbeir duty of creation.

^5f ft 1

This part of the quotation postulating the existence of Nimisa Forest before the creation of the world by Brainlia, must be sufficiently puzzling to the Pandit and the critic, the former cannot possibly explain the passage so as to con¬ form to his usual method of interpretation and the latter cannot, without some difficulty established the same to be Mab&"Bbabata.

an intei"polation, especially as the supposed interpolators, namely the Pandits, are themsolyes in difficulty here. The Pandit has no go but to confess his ignorance of this* special sabjoct. The promulgators of the interpolation theory will be compelled to feel that they should soon change their weapon, if they are still anxious to criticise without a knowledge of the subject. At any rate, it must be here acknowledged that the passage in question is no known persons" mischievous interp olation. The fact is, that it is after alh only one of the numerous ample mistakes, inevit¬ able in all matters, where pretention of knowledge is pro¬ minently urged forward. It is indeed a pity that the sacred sphere of our religion has somehow become the market place for the silly transactions of all possible varieties. The Purana, the history of the magnificent display of the Glories of Sabda-Brainhan, has been reduced to the level of the fabulous Stories of human beings and animals said to have existed in India in A. D. or B. C> With this interpretation, naturally, the Puranas in course of time, became fit subjects for unthinking Pandits to lecture upon, and old illiterate widows to listen to. More than this, the foreign critics innocently took them up as they found them, and began to draw their logical inferences in all possible

directions, without knowing the real state of the local ignor¬ance of the subject. Subsequently came in Theosophy which also understood the Puranas exactly in accordance with the indigenous misinterpretations and attempted to extract scientific theories from amidst them, by diluting, boiling or adding other chemicals to the putrified dross obtained. With its varied socalled scientific, esoteric and ecclectic processes, it has almost mutilated our religion ; the necessity, the effect or the utility of which process, Theosophy itself is unable to understand or explain. With

iheae reoent and earions Iii8(orio*il incidenlR in our religions life, where are we now ?• Gan misfortune harass farther ? Let os try our ehancs, with the help of the technical meanings of terms alrealy obtained, to arrive at some useful and correct interpretation. The Nimisa Forest is clearly specified 08 the spot at which, the wheel of Dharma or the wheel of mind gets destroyed.

w ir’ri fe flfWRl i

spr: ii

The passage doubtless refers to a purer and higher atmosphere than that of the ordinary phenomenal functions of the human mind. How successive Brambas perform religious sacrifices at this spot before they create the Lokas, could be understood only by remembering the definition of Lokas noticed in the previous chapters*

That which is admitted by the great, as worth seeing or finding out, is Loka; all outside is darkness, ignorance.

We can here clearly percieve that neither the Nimisa Forest nor the Lokas mentioned in our religious texts, represent any geographical localities on this earthy sphere,

and that consequently any h istorical descriptions given, will only similarly represent some ideas relevant to this apparent geography.

The residents of the Ni misa Forest are said to have performed a sacrifice t here extending to a period of twelve years, when Soota appeared before them to nanate all the Puranas. These events are mentioned as having taken place during the reign of the Emperor Purooravas. With the definition of Nimisa Forest above noticed, this historical description demands some careful enquiry to supply any

reasonable meaning. Parooravas ordinarily interpreted as a king of the Soma-vamsa could not help us in any use* ful manner.

t^t: i

si^iRr^ II

The description of Nimisa Forest on the whole necessi* tates the logical presumption of the following facts.

1. The Forest was in existence before the creation of the world by Brahma.

2L The EishiSi for whose benefit Brahma originally pointed out the spot, by rolling on the wheel of mind, must have also existed before creation.

8 . The sacrifice mentioned and the reign of Puroora- as as well as the narration of the Puranas by Soota must be similarly attributed to a period anterior to creation.

It IS hopeless to expect any reasonable explanation here, without clearly confessing that the residents of Nimisa known as Sounakas as well as king Purooravas, represent something difieront from the current ideas about them. The readers will particularly mark here, that there is not the

slightest scope for the Pandit or critic, constituted as they are at present, to evade the difficulty or conceal the ignorance.

An examination of the derivations of words as usual, will furnish the necessary clues. Nimisa has been found to refer to the destruction of mind as well as to that of the Danavas, signifying the annihilation of material desires and of the objective tendencies of mind. Sunakom means a slaughter-house and the above idea is repeated in the term Sounakas, representing the pure state of mind, extricated of all its impurities and fit to hear, the Puranas treating of ADl-PikBVA.

the Glories of Sabda-Brahman, as taught by Soota or pari, fied Intellect. We have yet to see the idea conveyed by the reign of Parooravas. Niruktom plainly explains this word-

SIT0IT<1? ifif II

Prana or life breath is meant by Puroorava.

sRrr^n^ n

When the body and mind are properly trained by the regulation of breath, in accordance with the teachings of Yoga, the qualification of a Sounaka is attained ; and with the help of Soota, the Puranic instructions concerning the display of the glories of Sabda-Bramhau may be properly grasped. It may not be out of place in this connection to notice again a similar puzzling passage quoted in chapt>er I referring to the date of creation.

1 5i^r i

sRRTKr ^ II

Brahma created the world at 6. A. M. on the first day of Chitra month of the first year, during the reign of Maha-Bell.”

Numerous descriptions of this sort are very common tlironghout the religious texts, and all of them will remain insoluble riddles as long as the obstinacy to close our eyes to the definition of terras is retained.

The Jagat or the world here said to be created by Brahma could be clearly understood from the definition of Liiiga already examined.

f3f li 5Brfr<fw n»K I

jfhB II

152 ^AUA'^UABAfi.

Tiiat which is created, after the destruction of the existing notions of materiality, is the only religious world* the Qreat Brarnha would condescend to manufacture.

% ST^TRT ^ 1 1

The details o f time specified also refer to the very first commencement of all the items enumerated^ excluding all old ones. The reign of the. Emperor Beli, as on a previous occasion is surely another puzzle that has to be solved. In Puranic descriptions, Beli is mentioned as the grandson of the famous Prahlada, son of Hiranya kasipu, and belonging to the Asura family. The Asuras have been explained in the preceding pages as referring, to those eagerly seeking after worldly happiness and the Devas to those reverting from this path to that of knowledge or light.

s?tts I

3ig: mors ftsr i

ST; jftw: ^ I

?Twt ^ 11

The Asura family originated with two brothers des¬ cribed as the progeny of Kasyapa and Diti, named Hiranya-kasipu and Hiranya-aksha.

3?r55 I

Hiranyom means gold or riches and kasipu, a pillow or bed. Hiranya-kasipu therefore naturally applies to a person who having acquired wealth is unwilling to spend, but clings to it with gi"eat attachment. The younger brother Hiranya-aksha is a poorer fool with his oksha or eyes ever in quest of money. The funny dekriptions of these two brothers nearly exhaust the real differences generally Adi-Fativa.

ubsomble, between man and man, at all times in this material world. Here, the younger brother as he is, does not deserve very ‘respectable notice, but the elder must be dealt with more seriously. Tiiat he is the main stay in all human affairs, social, comineric‌ai, political and to some extent oven religious, could on no account be denied. He roigns supreme everywhere and at all tiraa*^, but in the f rdinary course of affairs , ho is naturally and mostly inclined in the wrong directions. The reason for this may be easily iracoil to his parentage. He fs the soi of Diti by Kasyapa. The word Diti refers to separation rath er than to union; Diti to cut or separate. Kasyapa"s another wife named Aditi, the mother of the Devas represents the opposite quality Aditi means unbounded, free. The derivative meaning of Kasyapa itself is interesting. Niruktom explains the word as referring to the elements. \\

f Set: "swrost ii

Kasyora is liquor*and he who drank it is Kasyapa-Again I That which becomes visible- All these deiinitions point to the descending scale of creation . from Subtle to material.

Prahlada, the son of Hiranya-kasipu is famous for his

devotion to Vishnu. The name signifies great delight and contentment. When this state of "mind is attained lliranyakasipu’s life is in danger. The Asura is soon destroyed by Nara-Sinha or the Man- lion, by the boldest stroke of Heroism. Virochana, the son of Prahlada denotes more eulighteameut of th) Intellect. Beli, his sou again

ireprosentf) 5till further strength of devotion, *renaQCiation and resignation.

The gradual progress of religious attainment is general¬ ly described in this fashion in the Puranas and Itihahsas, and this method of treatment is not unusual even in ordinary Sanskrit literature. None need be surprised at this ob:icr- vation. It is no new invention, nor is there any occiiliisiu in it. A study of the literature will famish the conviclion. Thus, the pedigree here given of the Asum family ^roni Hiranya-kaaipu to Beli, clearly defines the stages of mligioua development in the worldly man, from bis grossest ideas and strongest desires to the most pious devotion and full-hearted resignation to the Supreme Being. In fact, llio Asura completely loses his characteristic nature, when he rises to the status of Beli by the annihilation of al mundane a (lairs. And when the mighty emperor, Maha- Beli Chakravarti, greater than even Indra, reigns supreme, the Great Brainha steps in to create bright, holy, religious and divine worlds for him and a completely fresh era of life to commence with.

%#)Tn% sTJi?!, imr I

SJ, The Emmies of Ood. From the detailed enquiry conducted in the previous chapter, wo have clearly understood* that Sri-Eriahna represents t!io

Lord of Yoga, and in the subsequent chapter, a similar enquiry will show what Sri-Rama signifies. In the inean^time, it is neocssary to obtain some definite ideas of the chief adversaries of these two Avatars, before pro¬ ceeding with the stories in the Maba-Bharats or Ramayanat AdI'Bjmva. IW ^ especially as they are also described to be the same person¬ ages in both the storiesi only in changed form, like the Avatars themselves. Two divine attendants of Vishnu in Vykuntha, named Jaya and Vijaya are said to have been cursed by the great Bishis, Sanaka and his three brotherst to be born as Asuras three times and to die fighting with Qod as enemies. The Bishis pronounced this curse on them, having been enraged at the obstruction caused for their free entrance to the inner chamber of the Lord. Jaya and Vijaya had therefore successively to take the forms of Asuras called Hiranya-kasipu end Hiranya-aksha ; Bavana and Kumbha-Karna ; and Sisupala and Denta-vaktra. The incident that led to their repeated births to fight battles with the Avatars is described in various texts and is probab¬ ly accepted as a proper historical reason by the Pandits and the Hindus in general. The theory of evolution, the law of karma and sueb^ other combinations of theories might pro¬ ceed from Theosophical quarters for the required explana¬ tions. It must however be clearly remembered that the incident here noticed is the real basis for the Puranic stories in the Maha Bharata as well as the Baraayana ; the opposed characters on elthe r side being virtually the same in both. Thus there is ho doubt, that so long as we wish to maintain our claim for sanity, such reappearance of exact characters could on no acount be established or presumed, in what is

generally known as human history. It is somehow really very strange, that in matters of this kind, neither the old fasliioned East nor the enlightened West could have the" patience to wait and understand the texts, before criticisms are passed, explanations are offered or urgent inferences drawn.-

An examination of the internal evidence available may -be conducted here as usual

QuotcUion No, L

^gsn^ f««iR3 i g^ia5»sr

ftiT: 1 at^ aRrafWRTH ^rnpantn^t^ i

qsrairf^^traaqi^ %f5i apiarat iS«i4 «5?fraafil4

apJTsr^lPr gf^inwr^ ii

’tSTjairn

Q. No. n.

?jftr5r«ft5i gsf<r:

WJiprasrmsT i

^w^ejcT aCRi»i^ TTr^

ftwtmr ftr^ragaar strgir^ i

^ fir jfesin

to?i9r ^ ji!rw»T9 ii

5i%lr Mdfig fSTOtTi^fr

Ijrt JTirr I

^!l?r^s^iT«iT g!T«r: ^?<air

ft<9 ^<?3if^??Tr fl^rmfir^rf r: ii

aRfrafil ^RT<?riTf^f <: JJTTtni

WKigilaaqr ^^gRffacaPi. i

lijw

%¥f »?»ra55ii%^<tt^ II

?mait ftfl«r»rRi:

wtrwml^ sfinimiwnn i

sf«»rft?i%?niTf

?r?«i a^rfi^r: ii

gsw«3: II

^r^Tpftsi »f»nr9»ft^lir%:

5Ht(SJ»rt PfTO^rt ftnJT: t

Adi-Pabta.

snnwq>grt^t: <fftw|sft>r! ii

wretftji*

snit spRfk i

st?r fsr^f : gtfiSfifsff: ft

«3?nf^ f n

ft5mg«J "r<»w

sf efti I

innnqi«?iTynQnr<9rr

?T »jfNR®r I

i"»(^>T5iwq5rafflfti^?r^<>r u

Jira?sgcTn«B5Rr

«"t(^ g 5^ II

ft5iT»r^rg?tt^ n

<T^ sf^ «?r:

vsfww*!*^ I

>p: wwB"T'Tiwv ang ^ir f:

snTt ?i1ff ftat: Jl

^ilJTJCnnTBH il

From quotation J, we understand that Jaya and Vijaya bavin;' appeared for the third time as Sisapala and D?nta-vaktra, Sri-krisiina killed them and blessed them with Salvation. Quotation 2 gives the description of the visit of MikBA-BBABiXA.

Sanaka wit) this three brothers to Vykantha. ^ The Rishis passed through six quadrangles and reached the Sc/venth

adjoining the inner chamber of the Lord, where they found two guards possessing four hands, waiting with mace in hand jewelled crown on the head, garland of wild flowers rotind the neck and looking furiously at the visitors. When the old Rishis who looked like children of five years of age came near, the two guards prevented them with their cane rods from advancing further. The Rishis remarked **you are foolish in retaining ideas of differentiations in your minds having been so long here in this sacred place," and cursed tliom to be born where desire, auger and greed, the three groat enemies dwell. Immediately both of thorn prostrated l^fore the Rishis through fear and begged of them to add a blessing to the effect that however low they are born they may not lose their meditation of the Lord. The Lord also>thon appeared and said that they may immediately lose their divine nature and after attaining flroper Samadhi through anger may return thither ere long.

It is this plain and ordinary incident that is said to have taken place in Vykantha Loka, that lies at the very root of the cuaipositions of the two great Epics. The veracity of the incident or its close relation to the stories in the texts h ive d fortunately been questioned hitherto. No earnest enquiries either have however been made by modern Pandits or to understand the real purport of this preliminary anecdote. •In this state of imperfect knowledge or no knowledge of the subject, it is not easy to jmigo how much gratitude is due from us for the quantity of comments and criticisms so long hurled upon the Maha-bharata and the Ramayana from various quarters. Wo have only to repeat our tangible dilQ&culties, both to our local pundits and the fpreign critics, who have voluntarily connected themselves

with the elacidations of these texts, in the matter of understan¬ding their interpretations without losing our hereditary rights to tiie most valuable portions of the subjocU However willingly and respectfully they may be listened to, we are forced to complain that they do not appeal tliomselvos to tile ordinary intellects and that they seMoin appear f lir or just to the religiously inclined. The complaint is certainly a.^ a-avateJ when the explanations are offered by the Thooso-phiijts iu more complex and confused methods. The combinat¬ion of Esoterism with Exoterism in one and the same narrativo both by the Pandit and the Theosophisc is certainly illogical and deserves only to be completely rejected. That the main portion of their explanations is oxactly exoteric nee la no further trial or proof. The foreign critics* condemnation of all the important portions of the texts as exaggerations and poetical f nicies, without understanding the main outline of the stories or the gist of the same, is to say the least, un¬authorised and uncalled for.

sr i

fir I

qgwr: «Rrfw ^ ii

A more careful and sympathetic scrutiny of the very passages quoted in this connection is sure to furnish us with more profitable and reasonable informations, without having to reject any portions or to change the simple method of in. terprotation in the middle of the same. The original so-called historical iucidoni is adimitted on all hands to fiave taken place in Vykuntha and not in any of the continents or islands on the surface of this globe. There are thus no easy moans of ascertaining the correefeuesi of the descriptions, by direct

communication with any of its residents. The authors of the

texts oa whom al one, we liave therefore to rely, have not hitherto baon conclarively proved to be sudefooie or iaiinba^s as to write volumes vrithout facts or sense ; nor have the morfiorn interpreters, established by any convincing moans, their speci<jl qualifi cations to comment upon these religious texts. A good portion of their contents is gonevnily pro¬ nounce] to be exaggerations; but what is the simple and correct atom of truth the the critic has now discovered, uf which the given descriptions are exaggerations, is neither clearly expressed nor plainly understood. What an<l whore is then the logic for this Qii"-hand criticism I

In quotation 2, it is clearly stated in the very commen¬ cement, -that the Rishis passed unmolested through six quadrangl«‘s, but when they reached the seventli, they found two giwivts attired* in Vishnu’s own form. Now, what does the seventh quadrangle represent and why two guards like Vishnu stationed there ? Are these not natural questions that suigest ihumselvos to any reasonable reader, and yet have any of the* interpreters ever cared to notice them, before^ they ventured to urge forward their incoherunt illogical and unprofitable explanations ? Of course they practically claim the privilege of irresponsibility in such matieiv, and they might certainly be assured that no idea of disiur"ji’ig their established right is entertained in this ossa}'. This fact has been prominently "declared in the title page itself.

^ stfil ^ Jiw: ii

In chapter HI we b^ve examined in detail the import of sapta-bhuinikas or sev^n stages of religious ndvaucenicnt.

They wore found, ’to represent the seven pure Prakritis or .Tatwas namely the live subtle element#^, UiulUi and Adi-Paava. 16^

AhamkaFS} aH well as to specify the seven of development beyond whicli lies real saWatioo.

<r«wH ii

gfti^ li

Even the Silpa^sastra sticks on to this" number in its architectural representation of the seven storey^ tower attached to the ‘Vishnu’s Temple.

In the enumemtiou of the seven pure Prakritis, the Ahamkara or Egoism comes last. It is viewed os two ; the one originating the Elements, and the other the Senses. Again there is a more philosophical and yogic classifi* cation. The first is the Ahamkara which recbgnises the existence of Brahman in everything The’eecbnd is the Ahamkara which identihes the self with the Bn^han, but keeps itself separate ^ from all other objects. The two Abamkaras arc gooddn their own way as they terminate in salvation at their own destruction. There is a third variety of Ahamkara which identifies the self with the pliysdal body which deserves to be rejectol as bad in everyway. The yogi in his gradual progress has at last to pairi through the first two kiuds of Ahamkara* before lie attaiios to perfection. They therefore form" the highest^ stages of develo{>meht next only to salvation itself, and (Baudot be Maba BHABmt

omitted in the instructions furnished by a real Guru. Thr ultimate and final stage oannot all at once be tau^t to an unqualified or half qualified disciple without dangerous consequents.

aii ^*4 <R»nOTr?»pe35i: i
TOT(m I
^njriW SI ft«r5ir i
sitPwmft Rwsj: i
^milRrtflsh^ JI9 it; i
m4y. I
^<ft«ne?ftwitasn ^1^ S:«^rRlsfl
ane '
qwwifts iw ipresrtJfRr sfhrSm
anRsnisif ^ i($r^ sft si^ i
upsKiEiniiS It Itif ftPt^fSrer: i
snif)«n(rNhsisr RftfRnr: i
stiKai^aiwafit^ sttEtiqifRc^ g^: ii
itdiRriinii
It demands no great- effort to understand from the pi isages here quoted, that Jaya and Vijaya represent the two high class Ahamkaras or Egoiami attained by long and regular yogic processes which carry man to the very thre-* sholdof the inner chamber of the Lord. Owing to the wmit of sufficient ateadiness in religious devotion and yogio practice, the idea of duality asserts itself very often causing occasional downfalls alluded to in the curse pro- QOUiKsed by the Rishis.
Aoi-FAHVi.. M
"JTftJRTW^ f^PftSCT 5W II
The regeiaiag of the origiail acatae has to be aocoin* plished by furious angor against obstructions and hard fight until the life itself is lost.
>gw«i>regTwiw<t aris n: ii
The Upanishads have their usual harangue on the matter.

»l«r: li

In chapter III we have already noticed that the Sanaka brothers represent Bmkhya or gnansi higher than the highest stage of yoga spociBed by the two Ahamkaras above detailed, but which require to be destroyed by the Lord Himzelf to be raised to the status of true knowledge or gnana.

^RcfJTrC I

JTRfir; slwr ?

^wnerf^irwr % ^r^r^rif^fir:

srFTPT? ifir^^ir5rflw»r: ii

Without much troable, we have here obtained very clearly the rudiments of the outline of the stories narrated in the Maha-Bharata and the KAueayana. We can now plainly understand that the chief advers iries described as Asuras and Rjbkshasas misruling the worlds and destroying man-kind refer to the two high class Ahamkaras in man re« presented as philosophic or Yigic in nature. Even these MAUA-BtfABVlU.

Ahamkara^ and thoir eyil tien leneids should finally be destroyed through the mercy and blessings of the Al¬ mighty. The modern fallen man has to work for ages in the devotional Sphere to to the advanced qualifications of '^the Rakshasas and Asuras mentioned in the Purauas. His existing Ahamkara is not oven worth the notice any¬ where in the religious texts and hence altogether rejected.

39 ?r: i

f:wf5Nf 11

Human histqry with its rpost eloquent and soul* stirring descriptions of the heroism of man, the third £ipd of Ahamkara, displayed in his victorious con¬

quest of kingdoms and in his unbridled rule over yast and varied Empires, falls but to the lucky lot of the modern enlightened Historian residing in metropolitan cities of civilized countries. Our old and poor houseless Rishis liviug in wild forests and subsisting on dried leaves and plain water, did not aspur to tho valuable distinctions of the present Era, Social, Political or even Literary. With the express object of ^voiding petty nuisance on their acount to the worldly-wise and practically great people iq the land, they took to eluded life in the wilderness and composed tlieir harmless works, for the u^e of poor religious folk like themselves- But unfoHunally. as the irony of fate would l^ve it, these innocent texts were siezed by the learned and enlightened scholars and mercilessly tossed abQut like foot* balls. There is the local learned Pandit taking theiq in hie hands and giving out his studied omtions to the utter bewiL denpent of the forlorn widows producing alternately tears of grief and joy in their eyes. There is the foreign critic who analyses, examines and criticises in his own western metlioils, AdI"Fahva.

backed by ^\\\ his most recent and valuable ciincoveries of science. "There is again the -Tiieosophist who is ready^ 4ib {^pply all his newly invented instraments lor disseetion and ' separation^ combination and permutation. ‘The state of affairs here depicted, expresses no exaggeration, no matieiM criticism, but only the real and heart-rending grievance ol the Hindus in g.meral in the interast of their ancient and sacred religion. We have already noticed in detail in the . preceding pages and it is hoped thi^t the readers have not so soon forgotten, how the very Asuras and Rakshasae above referred to, have been s) eloquently explained, by

Mrs. Basanb in behalf of Theosopy, as representing eniel cannibals with black magic, once existed on ihe surface of this earth, but now submerged and extinct. If, as it ie eannestly believed there is stiH any young soul, amidst the the Hindu population in the current century, anxious to reclaim its original religion iq its pristine purity, breathiug on its native Indian soil, none of the varieties ol intsrprsteni noticoci here, could any longer hold on like grim death to his preposterous interpretations or criticisms. The oorreot dihnitions of technical terms, from within the textSi abundantly obtaiiiel hithsrto, throwing sufficient light to render their contents easily understandable, together with the aUsurditios already exposedt consequent on pure ignorance on the part of all the self-constituted inter* preters and critics, have more than convinced us of the absolute and urgent necessity of applying directly to the texts, taking particular care to keep* ourselves entirely free frpm the ooutamination of these ingorant and mis" guided patrons of our sacred literature.

3» Tfie mnplaint of Bhumi, We must proceed further with definite ideas regariling the points already Mara"Bhabaxa.

noticed in the last two piras. We have clearly understood from the detailed enquiries therein made, that. (4) Soota represents purified Intellect, (2) Sounaktis denote purified mind, and (3) Jaya and Vijaya refer to two philosophic Ahamkaras or Egoisms, whose fall from heaven and return to it by self-dastr action, form the main topics in the Maha-bharata as well as the Ramayana.

In this connection, we have particularly to remember the Introductory Prologues of Puranas and Itihasas noticed

in Para 14, chapter I. The mother earth is stated to have been pained by the mis-rule of Asura and Rakshasa types of monarchs and burdened with the sins generally committed on her surface. She had consequently to visit the Vishnu Loka in the from of a cow to represent her complaints and to extract the promise of an Avatar for the redress of her gnevances. The difificulties of picking up anything sensible or useful out of this description, when literally interpreted as it is now done, have bsen detailed in Chapter I. Under the present circumstances, it is useless and perhaps shame¬ less to complain against the Pandit or Theosophist for every such item of enquiry. There is however no fear of our consciously omitting any reasonable explanations furnished by them. As a matter of fact they have .seldom taken the trouble to notice such points as serious or vital, demanding explanations. All that wo had of them hitherto, have been granted gratis and we have therefore no right to press upon them with our querries. We must only thank them and bid them good-bye.

The burden brought on the earthy globe by worldly sins, her travel to Vishnu Loka in the form of a cow and her representation ot grievances in that form, all, un¬ doubtedly sound stranger and more proeaio than the details of a fable, and yet the story is taken for history. Having

takeo the necessary trouble in our preliminary enquiries to understand the meaning of technical terms correctly, it may not be very difficult to arrive at some reasonable interpret¬ ations of the given description.

This well-known definition in the Bhagavat-Oita makes the matter sufficiently plain to start with the enquiry. That

which finds itsely destroyed in the end and therefore im¬ permanent is sarira.

unitfr: g«Tts»Ts» h

Twenty-one Prakritis or Tatwas constitute this kshetra, namely the ten senses, ten elements and the mind* We have already found two distinct varieties of the same classified into; Partbivom-kshethram and Brahma-kshe-tbram, the former having evolutionary and materialising tendencies and the latter possessing the opposite character*

<s(^ ^ ^ 3i> I

1 17: ii

The same ideas are expressed in regular Furanic sty^e in Adi-parva, Maba-bharaia itself. After the kshetriyas were destroyed twenty-one times by Parasu Bama, the world was destitute of that caste and consequently without proper monarchs to rule over. The ksbetriya women who remained, applied to the Brambins for their progeny and ^thuH originated the Bamha-kshetroin.

ST: §?r»l I

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fSr:ar5!r«?a: «<5Wf swr ftsatfiiaf g<i 1

>>%5flTiJr »

aai PRjrtSr^ ^ sit 1

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atfimrf slatan^ftRraat: 1

^tatfift jRSJnst a srarat?^ aat 1

Itviw sftrataa:- ajss; 1

aatgf^^ itsm^ sf^wRt at^antPt 1

sqRt«(saT^<a ga: saif^ifslt 1

«pf aatwtSI": ej?f sf^raig aa%ft: 1

aiastt a aSa g^^iigail^aaa. «

laairaaaara II

The pilr^rt of the sfeoiy ie noW" simple enough. The wori^ of Pamsu-rtimti ends with the deetraetion oi the twetfi^^one Parthivom*k8hethromB. Aft»r this process the SomB^"Vtttnsa Commences atid the Soorya followa in the ascending order. The avatars of Krishna and Rama in them respectively are thus the consequent^ results of the invokat« ions of ksbethrom or Sarira, purified" as iV is at the time after the annihilation of it"s material tendencies in tnrenty-one directions. The cow oi^ QO fortn ih tebich the Bhumi or sarira has tO" appear liefbre Vlshn'U has been" several times nottoKl Before^ Go means a ray of light or knowledge and deserfbedfaS daUglitezu of the 8nn<

THe* idea" conveyed" by the complaints and invokt"tions ozftire wtiolej points exactly to what is* definitely" sthted"in" phltbsopfiy' as *raamiikshutwom, or the eager desire for salvation, freedom from bondage or rellhf from the buideh Am-rAitvA. IGU

produced by worldly desires and consequent miseries. A clear recognition of the trifling and ephemeral character of all worldly hopes and enjoyments together with an ardent desire to seek and obtain by all possible means, something more permanent and blissful, in the safety and interest of individual life, is the necessary antecedent condition, for securing the promise of an Avatar from Vishnu. Until we prepare ourselves to rise to this state of purity or Go to be qualified to apply for the Avatars, there is no use cherishing any hopes of seeing Varna or Krishna, Kamayana or Maha-Bharata.

The modern Bbumi or kshetm lies in the midst of the dense and palpable darkness of Kali and there is no Go or

light available at present to discover and feel the amount of burden heaped upon its surface. Man is seldom alive to the miseries he is enjoying in the disguise of pleasure. Every wordly-wise man is only trying to add to his existing burden by a relentless use of his energies and capacities, and all such additions are greatly prized as now and valu¬ able gifts secured. Even in the midst of carrying unbear¬ able loads, painful as the service is known to bo, it is not rarely that songs of mirth and satisfaction are heard pro¬ ceeding from the load carrier.

5:?tsr?55f-

ifSt WtT Wf II

More tangible miseries and unmistakable misfortunes are easily disposed of by attributing them to fate or nature by the illiterate and literate respectively. The height of

satisfaction attainable by science in this direction, virtually terminates in Agnosticism.

3JIIR ^ig ^ i

ST -n HI fir JEiTw II

The trivial and transient character of the existence of worldly phenomena, should be first scrutinized and clearely understood, and the wild desires consequent on their mis¬ taken notions abandoned, to be qualified to apply for any of the Avatars. The processes required for the purpose, pertain to the working of Parasu-Rama and the use of his formidable axe. As few could afford to assert honestly of their having already implored the help of the Great Parasu-Rama in this matter, it is unnecessary to observe that fewer still could maintain any hope or claim for the sacred Maha-

bharata and the Ramayana. The stories of Sri -Krishna and Sri-Rama now preached in the streets ctuse but mere waste of time and energy. None is prepared for them, none wants them. There is therefore not the slightest doubt, that if these two Avatars present themselves now, they are sure to be slighted and disgraced. The Bhumi is neither ready nor willing to cry or shed tears on account of her burden. When the jmin caused by the hcaped-up load is actually felt and the gi*iovous complaint is represented before Brahma in the form of a cow and further entreaties are made with Brarnha"s help before the great Vishnu, the above Avatars could be hoped for, and not till then.

3Ti«i*5iT WPif TTW I

Adi*Pabva, 171

The substance of this story of the earth crying for relief is so important that it is worth any amount of repeti¬ tion. There are certain points to be seriously noticed here.

1. That the worldly riches, pleasures and enjoy¬ ments should be clearly understood and felt as ephemeral.
2. That the greed for them produced by Kama, Krodha and Lobha, the throe formidable foes of man working through his own senses, should be distinctly recognised as tending to man’s ruin in the long run.
3. That an avatar of the Almightly should be acknowledged ns absolutely necessary for the destruction of these enemies, and that no other known means are capable of accomplishing this object.

The first point noticed here refers to Vyragia, the second to Viveka and the third to Murnukshiitwa. The first and the last can scarcely be secured without the help of the

second which has to furnish the necessary knowledge of the world, science and religion.

The attainment of Vyragia or loss of desire for un¬ worthy objects, dopends on reading, observation and meditation. When this is virtually gained by any possible means, not much remains to be done. The Upanishads, JSiranas and Itihasas are not therefore sparing in their vivid and touching exhortations on the subject and which always serve as useful religious reading.'

Quotation. No. I,

f ^ srrahjftiSr ^ fl^r JTrea i
sreraraRf siwftr i
Maua-Bh^^bata.
?ni: xi I
antt^pTf ?ft ?f5ir srPrmf5i: i
«Bo5*rP®('«i^: ^<lrRr i
fTcffs ^ttti ftsrar ^ qjr^ff^rar i
g^fJTf Ji/» 5:^rr^ 4«T<n**T5*^ <
rpar^ qfcRl' ^ g<a*TwnT^ ^pm i
tsg»raci i%g"E^ ^wiRW *T %hRici. i
^ f%«R%«pc^r !T i(%4 I
3P*n^frr »?sp3n=»rf? fir«WL l
(% ga^ i
f%?rrsr ^r^cr^tt jt ^rorr«5c, i
*Tsi# fl"iCl5r?r 5(tenfn*ft5*r^sf^ i
^jasarg. af JTsat^ i
a^TicV «r^ai^ awaf^oi g«a<^ i
q^ra^ ar«P^ a <rsj ag *pa^ i
aJra sai^a saiqi^>a ga: ga: i
^a% f#a: srir: ^^ara a5a?r ii
a^f^raa. n

Q. iVo. II.

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gsa f^aasarar %ar ftacaar aa l

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aroaift sraimft aat«(<fqw?r: i

^teat sraraf arar »jqr aar atiaaa. i

aai gftgirea^a^ ?a: i

aar ^ftga^^g ^t a g^a a^aaia. n

arftNftaaii

Ani"PAnvA.

Q.No. III.

^ Jijr ^ »

irf^sft ^r^rR^r ^rsn^i^; i

4 2iJT^gqr^ 5:%5r i

^ 3i?h: 2irfr^

^frt q f %5|W^J!^ 1

^ t^RjF^rt 2rf i

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srr^^^rr Rrl^fr ^r ^^JTRrf^»frftrr; i

3Trc*r5nqr§cTr«Tr^ i

arrcm#)

t^rgs^jrrRrfrr i

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3Trf^cJrf^?r: 5irrwr?r?rcff=Tf ^ jn^r^rr i

^55»rrf^orf i

^€3 I

f l=i: 5:^5ieft^R i

fl^w^T^sref^i? crrg: i

g®»rri% ^ <ff^or ^rggigr^q-.* i

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wr^TT^TH.^ I

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i^rgrk^JT: g«Nr:
gg ^wjssrr^^r i
5n(^?T^ ?r«n ^ 4»^!Twr %sr<j^ i
<T5rT":^gk^ Rr2T*?n»r: ^4 I
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^r%q ^q^t %f^ ^trt; srq^f^r i
qr qmqr % qr?:qq^m^"gq55r%qr: i
T%^rrq trq qr I
fq^^q Crqq *4=^ I
TT^: qq^q^qpq ^qqr^q^q^ i
^^T^cqr'qqr H?r?r|q qc-*jqj^ i
q^qrqrrqq a-qr f^^:q ^qra: i
q% qrq^q ^qr^^: I
%q»q ^-q^fq ^^qq<qtc5q>: i
qrfq cfrqr^qarr^fq qw crqq: qqn i
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f^qq rqqq jjqqrfq^^q q qf^s"qq^ i
q^rqf^^qr^rqfqfqqfq ^ i
f^qqqq^t ^f^wvra qftqsqiqrq*]^ i
Adi-Pahva.
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^cT 2r>rTTO3^"J=^T% i
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5T7^7cr: Jrr^TjirtTTg-S* i
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^T^TFcTf R=^7r: 7cf^rT-cfT: ^g^7r: I
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7f^W5r7<T7^R 377^7 f^7T'«55l^ I
ft JT%7-ar«r 7R7r; 1
fteTjgr: ft^WT: 577r77r: I
^#77Rr: I

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^I%|T 5f7i;7»^T ^7^: 35T7I%r%:i
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17ti Maua-Buaua^jw.
sjrrf5rfir^^*in>rr5it ftrg^i vsig;^ I
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*ji"T?rPr ^f^«t sii*ff 5iml n^fSer ^ i
"ft<T5Tr> 5<r*rlrf <i<frgi?&3r«: i
arrasm ^rr^ dm: «rari: >igT^i
^Rlr 5if=«»T5iws^ »Tt5S!hW?§an i
^?Rrr w??rr f%H firmrfd mftmrr
sr if ^laJtsT sftiN emrr mn i
5r ^3^: 1
mrd *f»n5rf%r sr ^ nand ?r«if 1
sTJUTWs* ^<1^ ftiPimr: I
*Tf ^ I
wgiwir: 1
irgan^ >i5r5ft^r: 5T5raff ftr«r: 1
8"afTfwg 3.33 mr: 1
*irs^>?ra 1
9nr viTO^ ^ trailer 5t^ 1
3^r «iwf Sm 51311% d 5i3r I
>Ta% >tt4 gw«i5m5rgw5fi«T i
5r!T 1^5135 *T^5d4 *rm: 11
*TiSi»n<eT sfnf%Tijr 11
Aoi-Pabva.

Our religious texts in general are freely interspersed with passages like the above, worth re ading and ruminating by every thinking soul. They distinctly and impressively place before our view, the unavoidable inconsistencies and irremediable misfortunes ever attending on man's short life in this material world. No soul gifted with common sense could afford to ignore the unsatisfactory state of human affairs or to remain contented without enquiring for better future. A clear, intellignt and earnest recognition of these facts, is more or less described as Vyragia and Bdumu-kshutwa. Until these stages are attained, no man is ripe for the Maha-bharata and much less for the Ramayana.

It may not be out of place here to. observe that arrange* ments to fill the texts with topics of the above kind, are hardly necessary or even pertinent in treatises on human history. The venerable pandits who waste their energy and skill in misinterpreting other passages with a good deal of trouble and worry, may employ their time more usefully to improve themselves by reading these portions of the texts, which are at present mostly passed over as unimportant; but as a matter of fact they are only avoided as unpalatable, like many more ignored as impenetrable.

We might perhaps now proceed safely with the main story of the >Maha<bharata. But it must be clearly borne in mind all through, that the points already noticed in the preceding paras should not be lost sight of. If. how¬ ever, the passages from within the texts quoted as authority for our interpretations, are not accepted, there is no common ground to stand upon for any thing like discussion, and reviewes or criticisms do not form part of our object in this bumble and innocent attempt to understand our own religion

correctly somehow. As lucrative, benefits or materia^ l^aias are out of the question here, it is fervently hoped that none will grudge to give us the privilege of being left unmolested. With such simple expectations and humble aspirations, we may plod through our difficult course trust* ing solely to the Omniscient for help and guidance. If human help, which is not very hopeful under the present conditions, is in any way available, it shall indeed be grate¬ fully welcome, as it is c^irtainly no part of our programme to avoid enligtening instructions. But all else, to thwart, mistify or confuse could not be greeted, and every means employed to annoy, criticise or maliciously attack shall be patiently sufiured and respectfully ignored. Those un¬ assuming precautions combined with earnest devotion, might vouchsafe a quiet, if not a pleas int journey and a sure, if not a quick progress towards the coveted destination.

The contents of the Maha-hharata, A long passage from the Adi-purva was quoted in the last chapter, in our enquiry as to the real contents of the Maha-bharata. Vyasa, during his yogic meditation is said to have clearly perceived the whole story in his divine vision.

arar sro ^ aararo i
*5^ gojf '
st^ ii-

The Ithasa styled Bharata is the result of the analysis of the Vedas themselves and Vyasa perceived it internally and (chakray) did the same. These are the very words in the text. Further, what he actually saw as constituting the component parts of the Itihasa is detailed as follows.

Al>l-PARViU 1 7ft

5R(%?rw5Brt®r sRlIrawRrrt^ ^ i

^'rf^RW w%<R5^r I

?t*4l7 jpcrf *R5tW ^ I

?i#5r: i

««^r 5i?Rnft5gf^?an: i

IW #r: ^rftsraf ^ =? I

"TOt^wg"SiifSr ?rwn"^ ^ i

3}«^r^rf^sr^ (TffOTRr«r: i

sft<^4tcra?R?i }^?;aR<S«ii I

l^?rer: ssjre«rt ^iWsr ^ i

5f ?f^JTg^n?ag^ 55^r®R^ ii

The appearance or creation of the thirty-three Devos in Vyosa's yogic vision is really the abstract substance of the text.

ffe: ^^q<iS^iiri I

Then appeared the Ikshwakn, Yadu, Karu, Bharata and other vameas representing the creation of Elements or Bhuta-earga.

gf^wr.- 1

The Vedas, Yoga, Qnana and other sastras serving as fmindation for these divine creation's, all appeared before him.

5g[«WWlft »r<tl

$r: tBW n? r i

Then appeared at last the Niti, Scheme or contrivance in the form of Bharata-vamsa, and the vistara, or the process of expanding it in the form of Itihasa. All these complete MAHABBmTA.

the nocesgaiy details in regular order of auccessioni which appeared before Vyasa in his vision, and which, constitute

the characteristics of his Grantha or composition of his parti¬ cular yogic scheme.

ffcTswr: 05 wer^ i

The original and Eternal substance that first appeared in Vyasa's yogic vision, from which all the above divine creations proceeded, is described as the Great Egg, the Groat Divine, or Mahat-divya the Universal cause for the creaiion of Prajas and yugas whose technical meanings have been amply expIaiQe<l already. The Jyoti-Brahma or Sadasadatinaka is found here reprcsentiug exactly the idea described by the names Brahma-kshetra, S iguna-nirguna, Sakala-nishkala, Parana-purus!ia &c., in the previous pages.

si^rriTt i

^ ^ OTfit i

sr3rrq<^: ii

The Maha-bharata is thus the working scheme of the Purana-purusha, which appears to a Vyasa in his yogic vision with details enumerated in the order of succession The contrivance for producing this vision by yoga, which Vyasa performed is the Grantha or composition. To start with this work, Vyasa qualified himself by analysing the Vedas, ^ 11

•AdI"PartA.

Wd can now clearly understand from the above ex¬ amination of tiie passages from the text itself, that unless the Vedas are analysed and their essence extracted, one cannot rise to the status of a Vyasa, and until he is able to perform the requir^ yoga for Maha-bharata. no divine visions constituting its contents will ever become perceptible. Every one should therefore exert himself first to be qualified for Vyasi*s position and then perform the Maha-bharata

with all his energies and capacities. No doubt it is a very difficult task, but worth all trial.

^ Jtg^ ii

3, TIte composition of the Maka-bharata, We have alrea dy mentioned in the preceding chapter a peculiar fact connected with the composition of the Maha-bharata. GO hundred thousand slokas were said to have been composed by Vyasa, 30 hundred thousands being for the use of the Deva-loka, 15 hundred thousand for Pitri-loka, 14 hundred thousands for Rakshasa and Yaksha-lokas and the remaining one hundred thousand being for the man's loka. This last portion was first preached to Janamejaya by Vysampayana and then again by Sjota to the Sjunakas.

5 5rf%/ScrJi i

«rRWT»TRr i

wemwg wrttfWNrer ii

MiHji-BRABm.

Some technical difference is stated to be obfierved in reckoning the real commencement of the Maha-bharata. The Adi-parva has the following on this point.

?nns^ I

l%9i: I

^ff55nfR «{hPiP5r 1

"ft II

It is perhaps highly desirable to draw particular atten¬ tion of the readers to the fact that such passages cannot be passed over like those found in ordinary Sanskrit literafura The inimitable command which our ancient Rishis possessed over the language and the peculiar flexibility of the language itself, combined with the extraordinary inginuity brought to play upon the Puranic style of treatment, are indeed

worthy of the admiration of. every student of the literature. It is in the midst of such grand intellectual gymnastics that we have to seek for the most valuable religious instructions unmistakably imbed ed. It is no wonder therefore that they generally pass unnoticed by the unqualifled and the un¬ sympathetic. The few lines quoted above are full of such expressions deserving serious scrutiny.

'*The commencement of the Maha-bharata is variously viewed. ' Some start with Manu, others with Astikaor with Uparichara. These throe diflerent views are held by the great and the wise, among whom some are adepts in its *Vyakhya' or enlarging upon and some in its "Dharana* or maintaining or retaining in the mind." We are thus compelled here to look into the descriptions given in the text concerning Manu, Astika and Uparichara in their relation to the story in the Maha-bharata.

From Manu, the pedigree is traced for the Soma-vamsa which commences with Purooravas the son of Ila. Ila or Aj>i-PABVA.

Ida in yogic language clearly refers to the Ida-uadi and we have only recently found Purooravaa representing Prana or life breath. The import of Manu has been enquired in . detail in chapter III. Manu is here stated to have had fifty extra sons who fought mutually and destroyed them¬ selves. The general significance of Manu as Manthra consisting of letters is more than corroborated here. The production of Brahma-kshetra, by a combination of Brahma and kshetra, repeatedly explained before, is also stated here in sufficiently plain language*

ger: suj: i

^\mi fTRsrr^^rf ^ i

^ ^ I

S"^vf srf : i

sJTsfl; 55rr^ I

5T: i,

^gffjToCT^r I

m I ^TRT^T^srjTRTr ften ii

The gist of the description here given is, that all further details of working the Maha-bharata, should be performed with a complete and clear idea of the general conception of the preliminary facts stated here concerning Manu, Brahma-kshetrom, Ila, Furooravas &c. Unless these introductory technical explanations are kept in mind, tlic aubsoquoiit instructions in the text furnished in the Furaui<i Miba-Bhabata.

style of treatment CDuld not be understood. The* required saution is therefore clearly stated in the commencement of the test giving the necessary clues for future guidance. It is in spite of such timely warnings and precautions, that numerous irrelevant interpretations have now become cui> rent. In fact the first mistake committed was in misunder¬ standing the warning itself. Our recognised patrons of religious texts, the Pandits, are known to be usually gifted with an inborn capacity to twist every unyielding substance in the world> and they are liable to its misuse here through indifference rather than by active effort. From the very beginning the subject was slighted * as not sufiiciently lucrative, all other noble considerations in behalf of learning having left them for pretty long time, and the mere covetousness for the dignity of the status of Universal authority being alone eagerly kept up. Next to Manu, we may now take up the story of Uparichara reserving that of

Astika for our last consideration.

^ ^ si%: \

^ 1

TOS&of I 1

^f5Tf qRfftcTT qmc# 1

^ ^ qR53r c# 1

qiT^qcnqc.1

w vs^i \

Ade^Pauva.

ar^ffJr^at «r;i?arff^’Sr55r: i

wgi^r ^ srs^rr *r5r%f>f %/^t »

t#T»f»i4 c^fiTr^r5f jtC^ i

anw5PT f%<?rir3<*"T^^ i

ft ^ ftwc^rft^ I

cT %3ranff iTr9r<T^rir?c3rr<i i

«ff<nr«*ift ^ c^r <

ciespif »Tft5rr ^ srcrf^rT i

'?5<T*rsrft4r >TCft i

*jft %'»r^ I

f8st^rfl5^?*r %zt!Tf sfttirftiff^ i

H(rf?s!f iTft ?fTO: 1

im«Tr g<i: i

qtB»n*ng i

^sft^ %ft<ifir«raftsOTl: ^g: i

gsnsirw gsnftjjr: <TSTRRrfir^<T: i

snsntrs^fl ^ geng. g ggrsrvjr^gggg. i

gcre<lr gm^HT ftw«ft gf f ©w-' i

ssms: grgfgg ggrf^Pr^rrsg"l <

gfiasg gspggtTfr^: •

ggr gen g3R:<nft^ltgg; i

wr^ggrafiT;^^ gof^r g i

giggt: ggggpngwgrg gigen: i
ggggftgtsngft gmir gnft% g ?r»i i
giereg^f RflTR gwr<ft<gt# ggg, i
nw erww ftgeig ii
grftg^ II

'^UparicharA Vastt a desceadant of the Purus, was given the rule over the CheiU by IndrA, but instead pf taking u^ sovereignty, he began to perform Tspas. Indra and the Devas were afrai l that he was thus aiming at Indra's own position. Indra therefore came down to him and advised him thus. *You may rule over this Bhu-loka, as 1 rule over the Devadoki- Your territory will be ever prosper¬ ous, and you may live comfortably in the centre of it. I present unto you a divine vehicle which will carry you through the sky. 1 give you a garland called Indra-mala which will never wither, and wearing the same in battle you can be victorious. I offer you a.lso a bam boo stick with which you can righteously rule overall.** Indra, present¬ ing these to the king induced him to abandon his tapaa and then left. The king performed sacrifices pleasing to Indra and ruled over the country happily. He had five sons among whom the territories were divided and the countries took their names from them. The sons were Brihadratha, Prathiagraha, Eusatnba, Matsilla and Yedu, all recognised as Raja-risbis. Uparicbara stayed in the sky in his divine vehicle attended by Gantharvas and Apsaras. The name Uparicbara ivas thus given to, the king".

The iMaha bharata is siM to commence with this story of Upari chara. It is sufficiently plain from the meaning of the name given to the king of the Soma-vamsa, that the work of the Maha bharata la not to be performed on the

ground but above it, upari. Until one is able to rise above the level of materiality by securing the satisfaction of Indra, the Lord of the senses or Indriyas, there is no scope for the Maha.bharata. The Pnranic significance is pretty simple here and demands no great ingenuity to understand it correctly. Before proceeding with the story of Astika and B irpa-satra above .reforrod to it may be of use to notice Adi-Pabta.

here some definite views expressed recently by Indian gentlemen of high class western civitizUion on the points in question, as they are expected to have studied the texts closely and with sympathy and . earnestness. A learned Hindu author of this type has but a few years ago publi¬ shed in India bis dissertations on the Maha-bharata. The title of the book is this. '*The Maha-bharata, a criticism by 0. V. Vaidya, M. a. l. l. b., Honorary Fellow of the University of Bombay/*

On a thorough examinatio i of the contents of the text he is clearly of opinion tint there^are three different versions of the Maha-bharata as establishe 1 by the passage from the text already quoted. VyasVs original composition was much smaller and styled Jaya.

cRft II

The second edition was Vysarapayana’s consisting of 24000 slokas only. The third version as adjusted by Southi, was expanded into one lac of slokas. This could not have been so adjusted by S^uthi earlier than 300 B. 0. for various re iso is stated in the new book of the author. This modern author is of further opinion that the Maha-bharata War actually took place in Delhi between 3100 B 0 and 2000 B 0 daring Vyasa’s time who must have

been an eye-witness to the battle- Thii author thinks that by the last edition and expansion of the text by Southi *the work has almost lost its character as an Epic poem and has become and has always been acknowledged, as a Smriti and Dharma-sastra*. Soota has introduced many interpolations and unmeaning repetitions of several stories. The author is not quite satisfied with the reasons alleged for reckoning the Kali era from 3101 B. C. The

points discovered for astronomical proof, he says, are also proved to be fictitious as they rest on untrue^premises. He gives his interpretation of the stories of Thakshaka and Sarpa-satra as representing the assassination of Parikshit by Thakshaka, a leader of the Nagas and the subsequent des¬truction of the Nagas by Janamejaya in connection with which Vysatnpayana narrated the story of the Maha-bharata for Janamejaya's information. The remnants of the Pandava family are the Tairs of the Rajaput tribe and they became extinct w hen their king lost the Empire of India in the battle of Panipat in the 13th century A. D. The above is more or less flie sum and substance of the valuable dissertation on the Maha-bharata.

From the book under reference the settled views of the author on the following points may be logically presumed,

1. That Maha-bharata treats of human history and that Yy asa, Vysampayana and Soota are human authors.
2. That Thakshaka was the leader of the Naga tribe found in the Indian Forests.
3. Tliat the end of Dvrapara at which the war took place refers to B. 0. 3101.

4. That all stories in the Maha-bharata which do not directly concern the great war, are fables current at the time in India interpolated by Soota in the text^

5. That all descriptions which cannot be attri¬ buted to human life are exaggerations and poetical embellishments.

6. That in spite of several of the defects pointed out, the Maha-bhnrata is a grand Epic whose plot is splendid and well-laid.

Am-PAttvA.

The above discoveries are doubtl ess made locally with the help of costly westero spectacles used for the careful examiQ itioa of the contents of the text. Unfortu-' nately they contain nothing new as compared with those hitherto obtained directly from the western researches, which have however not yet been able to furnish any real consolation to the average Hindu in che land. What is therefore actually gained by the preaent attempt in behalf of the religious text, or in behalf of the nation at large is a matter for the decision of those actually concerned. So far as the naked eye of an ordinary Hindu reader can perceive, it appears to serve only as a more irritating and less healing remedy than that offered by a foreigner who might natur- ally have his reasons for misunderstanding the subject. The misinterpretations of the Pandit in his supposed interest of Hindu religion, absurd as it is, is neither so repulsive nor so illogical as the modern suicidal attempt locally made in simple apish imitation of the west. The Pandit’s mistake is consequent on his religious belief in the possibilities of supernatural religious incidents. The views expressed above by the Hindu author of the new book are probably based

upon his complete disbelief so far and in the belief that the Maha*bharata is really a historical treatise.

The investigations made seem to have however been confined to the internal evidence gathered from the contents of the text as found at present. All portions of the text which on a superficial examination did not please the critic or snit his preconceived opinions, are immediately pronoun¬ ced to be fables, ioterpolations, exaggerations and poetical flourishes. It is difficult to see what was the criterion applied for sifting the internal evidence obtained, and where was the necessity and the authority to reject the definitions and explanations offered and the exact method of interpreta-

tion pointed out in the text itself. The critic has no right to override the author of the te!xt or to try his own extraordinary processes on others" property.

The critic admits that the name Maha-bharata is said to have been given by Souti owing to its greatness and its weight, and quotes the text as authority.

Jif i

But the very next line giving the necessary explana* tion or clue for correct interpretation, he does not condescend to notice.

"He who finds out its derivative meanings is absolved from all his sins.’ So much stress is laid on the root-meanings of terms usei and so much religious benefit is attached to tliem. The critic evidently does not care for the instructions furnished. He has clearly missed the clues from beginning to end and his criticisms therefore do not in the least affect the literature in question.

We may now proceed with the story of Astika and of

Sarpa-satra.

Parikshit, the grandson of Arjuna having died bitten by Thakshaka, his son Jenamejaya, succeeded to the throne. He instituted a serpent* sacrifice to avenge the injury, resolved to exterminate the whole serpent race. Thakshaka through fear sought the help of Indra who supported him as far as he could, but failed in the end. Both Indra and Thakshaka wore dragged by the force of mantra to the sacrificial fire and Indra had to leave Thakshaka to shift for himself. He was saved however subsequently by the intercession of the sage Astika.

AcI"^ahva.

Ad ancienfe Bishi known by the name of Jaratkaru wae induced by his fallen Pitris to marry and beget a son to propitiate them. He married accordingly a sister of Vasukl called Jaratkaru and begot a son named Astika. As a nephew of Thakshaka, he came to the rescue of the serpents at the sacrifice and implored a boon which was granted, and that was to abandon the ceremony altogether at that stage.

The Mahs"bharata having been referred by Vysam* pay ana at this sacrifice, it is said to begin with the story of Astika. An examination of a few couplets from the passages narrating the above stories is likely to furnish us with the necessary clues to understand the import of the stories.

anf^ II

He was born after the Kurus became extinct and hence called Parikshit. Pariksha literally means investigation examination, testing. After -the great war where all the evil ideas. and notions represented by the Kurus were destroyed, the true investigation commenced. *Uttara* the

name of his mother, referring to gnana, as opposed to karma or Dekshina is sufficiently significant. Parikshit also applies to Agni or gnana. The significance of Jenamejaya mentioned as the son of Parikshit who performed the serpa-sacrifice deserves also careful noticc--^^+t53Rrfls=s3rir^^:- He who shakes the Jeno-loka or the Loka fro.!! which there is constant return is Jenamejaya. He makes himself immortal and stops further rebirth by the serpa-sacrifice.

sfwr: ^ n

MABA"BlLUiAZA.

Similarly, the idea conveyed by Vysampayana Bishi preaohinf^ the Maha -bharata to Jenamejaya is woith noticing. Sampa means lightning, brightness or knowledge, and Ayanom means situation. The intellectual clearness and brightness attained by Tapas, which could enlighten the individual soul is alluded to here.

vl?Rl5r %wrn!i

We have yet to enquire into the technical meanings of terms, such as, Nagas, Vyalas, "P annagas and Serpas, so often found used in the texts.

Quotation. iVb. J.

<TRn«st5iT«T«is»r^ i

W8TfitW> JTW: I

^ srPRJft sRilfsr: i

H «sR!n¥i" ?r»rrf*r?r. i

^ atoWSBT: il

Q. No, II.

sinaJMR: «TTOTf^ ^frr; i

Ananta, Sesha and Naga represent the Great Yogi Vishnu who is the support for everything. The poison denotes Tanias which destroys everything.

Vyala signfies cruelty or wickedness, Ahi, defect, Pannaga, extoling and serpa, motion or gliding along like a spy. The general idea conveyed is the unstability of the mental functions. Thakshaka also refers to a Vardhaki or architect, signifying here some constructive functions of the mind, the power to create illusory ideas to confound man¬ kind. The stability of the yoga referred to Parikshit is said to be disturbed and distracted by him, and hence described as having died of the poison. His son Jenamejaya with greater fortitude proceeded to destroy all the mental functions which obstruct the yogic path to salvation. He thus celebrated the great serpa-sacrifice which is mentioned as specially reserved for him alone in the sastras. Having attained to the position signified by his name as explained above, he is the only qualified monarch to perform this sacrifice. Without the requisite boldness and determination, the perturbation of mind could not be easily put a stop to.

fRt iftuPrar: ^iUtT ii

anf^ II

The Puranas particularly say that the serpa-sacrifico is specially intended for you and those learned in the Puranas say that none else is qualified to perform the same'. This curious description is full of clear meaning in its own fashion. All perverted critics may take note of this. The words Satra and Eretu apparently used as synonyms for sacrifice, signify virtue and intelligence.

Maiii-BhabatA.

The narrow escape of Thakshaka from the great peril, by the timely intercession of Astika, son of two ^aratkaroos»

and the consequent termination of the sacrifice before comple¬
tion, require some explanation.

g(% I

?r II

<Bre I

JHis^wig%#uft «r«r ii

**Sounaka enquired of Southi for the Nirukta or deri¬
vative meaning of the term Jarat-karu. Southi explained
that it refers to a physical body greatly reduced by religious
penance and applies here both to the husband and the wife.*'
The import of these passages needs no further explanation.

^ 3f4^rc53'*iii^: »

ar^eft^pfeq? 4f«r^r fr^i

^sf i>

'Jaratkaru the father told Jaratkaru the mother that
there is, or Asti, in" her womb a great Bishi and retired to
the forest for iqpas ; and as the child was also gifted with
all the best qualities, he was known by the name Astika*.
The words Jaratkaru and Astika furaish a very clear
idea of the matter specified. Astikom is the firm
belief in the existence of a Supreme Being and a
strong faith in Him has to be secured by much tapas or

devotion oausi&g reduotion of the physioel body. When
this Astika presented himself before Jenamejaya, while eng- ,
aged in the destruntion of evil mental propensities, he lost
all fear for Thakshaka, the head of the race, and therefore
let him free. The purport of the story is, that when one
has acquired a firm and real belief in the existence ,pf a
universal God, the nitural vitiating tendencies of the mind
could do him no harm. These are certainly the inferences

that naturally suggest themselves to any ordinary reader of the text, hardly possessing anything more than a very insignificant knowledge of the Sanskrit language. Better scholars and more intelligent enquirers could easily disooveir more valuable and interesting instructions, from the very same passages, provided only they could be believed to proceed with honesty of purpose.

We have now two distinct sets of processes placed before us by the description of the Maha.bharata war and that of the sarpa-satra, both pointing to the destruction of certain obstructive tendencies of the mind acting against the attainment of the ultimate goal. The Kurus destroyed in the great war as well as the serpents killed in the sacrifice constitute the totality of all such items. The serpents may be interpreted as the natural objective tendencies of the mind inherent by its very-constitution, causing fickleness and unstability ; and the Kurus may be taken for the Vasanas or the net-results of all past karmas tending to domineer over man and lead him by force, in their own directions. Both of these require to curbed and conquered for the purpose of Yoglc progress ; and the processes adopted are tchnically known as Vasana-ksheya and Mano-nasa, already noticed in the previous chapters. They are described as affecting each other mutually and are therefore recommended to be practised simultaneously,

The idea expressed by the statement that the coni-inenoement of the Maha-bh arata should be reckoned from the story of Astika, is therefore significant in its own way. The Sarpa-satra itself described as taking place after the during the time of Jenamejaya is equally noteworthy.

No criticisms on the. plea of inco nsistencies or anachronisms

need be brought forward here. In accordance with our interpretation carried right through as consistently as possible, the Maha-bharata war is not ended. On the contrary, it would even take an unlimited time before proper prepartions are made to start the great battle. The mntuiU action and relation of the two processes are distiiiclly i&hed in tliv relij^iouH texts.

51 tgfNr ^rr^RF 5nwn% i

firuR i

finnwr *555^ jRTcn; n

We see clearly by the above examinations, that the three different versions fpr the commencement of the Maha-bharata mentioned in the quotation, are therefore full of technical meaning referring to the correct interpretation of the text as a whole. They do not certainly prove that the Maha*bharata was edited and revised at three differs nt periods, by Vyasa, Yysampayana and Souti, as ingeniously explained by the learned Hindu author alluded to io this para. The passage quoted itself distinctly mentions, that the wise and the learned explain the real import of the great text, in various intelligent methods for the edifitatiou of the public at large.

AOI"PabtA* .

The dramoHs peraome. Whatever might be the differehoes of ofamons entertained- with regard to the oorreotnees of the method of interpretation hitherto followed, it ia doubtless oontinued under the firm belief in the sacred and serious character of our ancient religious texts and under the direct authority of the clues and explanations furnished by the venerable authors themselves. It is there¬ fore confidently hoped that we have no reasons to be

entirely misled in our humble attempt to understand and benefit ourselves by the blessings of our respected fore¬ fathers. We might however certainly have the consolation that we have not been presurnptnoasly trying to display oiw independent views formed by careless pride or objectionable motives, or by considerations in behalf of social, political or other extraneous subjects.

It is hardly necessary to reiterate in this connection, that in" an attempt of the kind undertaken in this little essay, it is not possible to give an exhaustive explanation for every detail in the text, nor that such a voluminous work would be acceptable or useful under the existing conditions. The mere recognition of the Puranic formulae to be applied for the correct interpretation of the existing texts, is the only desideratum that demands immediate attention. At the present stage of the treatment of the sutgect under reference, an examination, in our usual method, of the various names given to the dramatis- personss, is in itself likely to unfold many a ’ useful and interesting topic. The text doubtless provides ample scope for intellectual exen^ in this direction. The common aucestry is traced to the great Brahma and difierent species of creation are said to have originated from Him. Having learned by past enquiries, that the idea expreesod by the IM MABi"BsABlTi.

tertn Bmmha poinfcs to piiro satwio Intelleot conceived in its totality, there is no logic to asspciate the same with crude conceptions of low material creations.

feifg tiT ^ I

w»n5w?#Rret: ii

The good and evil characters ranging respectively on

the opposite sides, fighting the great battle of the Maha-bharata, certainly denote some sp^ifio items higher and more valuable than those now identified with the worldly transactions of man. The following quotations from the text itself will bear ample testimony to the facts expressed. The current interpretation of the dramatis-personsa as representing human characters of historical periods is indeed a distorted version of truth, and all half-hearted admiration of the contents of the text as partly historical and partly mythical is more injurlotis than holding up the same to complete ridicule and contempt. Those who are unprepared to take the trouble to investigate for themselves and to discard their existing prejudices may indulge in personal predilections privately, and they may be gladly assured that this treatise is not addressed to them for their occasional pleasure and distraction. It would be simply puerile to criticise the whole of the contents of the text as interpo¬ lations, without proper internal evidence or external proof ; and it would be equally preposterous to contemptuously depredate the value of important points, for the plain reason that the critic is somehow steeped in inextricable prejudices.. An afident religion of such unique value and of high cosmo¬ politan type could not so easily or conveniently secure" appreciation and sympathy from quarters proudly infiuenced by narrow views and sectarian obstxnades, curiously appear¬ ing ' too often in the disguise of broad and :enlightoned

opinions. Ciitioisms in modern days are also not rarely found, proceeding with a view to get over some tangible defects or deficiencies the critic is probably smarting under. Without farther delay, it is abrolutely necessary, to get

over the bashfal cowardice to acknowledge and maintain truth and to put aside for a while, the unmanly delicacy to withstand the tyranies of literary domination over the ancient and sacred religion. It is earnestly hoped that the following passages will therefore be dealt with like any other harmless literature in a spirit of sympathy and tolerance.

Qmtatim, No, I,

a. inpit 3«rr 1

arfiT: I

^ Jum: 3W I

^ ?r^?r ftg?rr: 1

3!ir: I

fira[T: 1

<nfRtw inro: 1

sr f

g3W«r irttfiSm; 1

fti*3Wi srmr wf 1

spn: 1

<r?mr: 11

b. ^ 3 1

W: gsti: ?nhgPR>g?r:’ 1

wi: ww 1

3 WTOT JnftRifsrr i

51^ 3 hptT «n3 afirilRTT: I

^dwwi> gPnfir^w 5?r: waiaRt; i

a?nr: jare^ awifir ftwcn i

*rd H«W afftAfliPitJlsaH: i

sR3«T*sr T»mr«» sngtf%?rr: i

"jjnai^ ai: *wft*at gawrr i

*pn%s*n: "amm;^«5R5r«n i

<5iT«n«*p:a?: ja: «(f9«'#«{(«i gawa: I
!R3jj«» a»mr«* swRiiar: i
«R?*r 5^ itPimt sag**nw«ir i
aima g^r t?pwr: w: wi»^r g^wrar i
^ ^^sroraa: i
alwfa 3 galr aAafr 3>*r apR^ i
*PT>f<tjn: sipftn ^aowrat i
aw: g?rewi *fr*T; wrsewinir gf?r: |
31^: 5a:5»m^ «#f»n3.w<<piiwT: i
aw araft ftwrew gaa: i
gf^«fci*i5«T"T^ «BtfS!t%a 5ga: i
ar^w ftwr wal awR; gat aahw: i
aiPnitant^wa gawf^a 3 1
aeg^ ftg: gagf^ amta %aan 1
If gsff ^aaCTift aww*^ asftPr^t 1
gg^atg aPnft a^ awatf^jft 1
afafiwr anittwtaawi f^aarw «
aaTafa3 aia^ ar a^fciwCTw 3 11
o. aatofr ftwr anaw. an: 1
»j»fr; ga: ajfitgaf 1
AdX"PABVA.
llr5?t^*Tsnonrrat^ HsrmJr i
f^rg^RW^ gwsf i
«flnt^r4f ,»ififi%: W’nw^ti.g?: i
^?7(lT^ swwT nastrf: i
3f^^?%rg% f^fSrm qt<T%iTr7 i
3is?rg?rR[«rrmfr ’?5tPrf^?rn i
=^^4 wNmflr ?r?ti^iT«5t, 1
aires"i s »T^t: erw ifift i
?w»T^ ftWr JiirJRrr: i
3^3 ar«iaEi^5tt»raci: i

5rJi5{?«3 aTr^ni,55rr *nT5»i^: i
3isr;jftj^3ra?i§Sl|cJ: II
5fg"«^ram?i5T i
>J5t»r: RiRfRiTf g»T5tfm: i
armr^rjmtgrocR} »T5R>pr: i
crejft <i^w ^"Jrr: ?r i
5iTW^"hf^'i«Rrt«T: 5P^i55^arflr; i
gf^TO: eflrPTmflra sTOjar; 5r3rr<if^; i
f^^sr f^ftsrr tmrc ?r^Rf5r i
»T^!«r?ar; ^ i
affe; «Tsr f^«ii ?rair i
gi^^sn jtRt#? "1??*?^ ';r4??r frr atw i
Rr<i»qm^ f%(tarf>i ^ar»g^i i
f^eir: I
5RJW !Rr^ f g^m; I
^ !f«Sf?rar(^^t ^^qiairOiqTami II
»rtl%: aRipTr: jar: igyiTW S«g?t: I
31^ 3^1^ snfig^ I
20 *'
202 MAHA-BBii.AAXA.
3^: sRif^T 1
fSr^4?r «^i»r: si%%aT: i
«iwr*r ?rpspnf«in% <1#^ *n»rRL i
•lej: ?n«iPTf *T^5it cnw i
*1^ I
f5?<n9*j »nwf!n<^4? »niaref i
aifirft gw^f!!. wfh^jrenri <mft. (
<r3i«t <^tfft?m?rg<phr: ii
f. sF3r%\ ^ncmim ?«jr«cwrw4l<V l
^j?SRC«if3: 5T«n •
^rar sm^r ^ ^ ^«Tr sBptar gPr: i

*igqi»«rrer *n<er i
ar^sif ^iwjjrr gsr>wt: i
>TRfTf»Hf>s4*Tr «r5oifjsf« ^ ^ i
»rnt fsl WRC, ^ WRRn 3[w»ifrT*rr I
t3»r^^r«T«r ?^sr sr^ i
«?8r f^: 35fl f^5C«Ji^fSirg: ?gcT: i
sinTr "mg^rt *nii?»T<T; i
a^; «il3»:^f I
argwi^^g^ejtahcfiw^r Rif3jar«s!^ I
5R: asrt: "gsTf^TT; ?r#?T *Tt?eT i
5»*T«a f5riw«T4(%' »Trt?r i
ft^pa*rw gsfhct sRirasrPi. i
asiia aftw: spBt aroft am acrgc i
a<wfga<«ftara: a f^g: u
gar: i
Adi-Paava.
^ f%5if^rf^i«nrr: it
8^ yr ^ I
•grenTw fOTf: s!r4hr»R»cran i
>nr: »TRr i
^snp: 2^:5?rr«*c«ridsg<gf^: '
wwftd wsr: I
wawT: sPwr; gsrr; «r3«5<if: stpf^ii: i
»»?pfral i
fq«mrir<f i^t =q i
sBra%qr 5^ werr: 11
g. sistisn^^rerarwr »Tsqf?5*tqft*t^Rnt 1
anq^qct?! afrref: 1
5Rsnf^ ^ai ^ ?Tt8Rrr: I
^f^rewrew: jsris 1
*Tqt JifrwVq gfq 1

^ 5fw *inti- 3^ qt qi(^^!=et^ ?r. 11
srt^ql II
Q. No. 11.
*A^i qini 5i«n 55q»ftf I ^ ?i%: I
^patw ci^rr gfl^>T 1
^?r ftqi ^ snf ^5pi%q ^ 1
S^iWif asrr qg^rwim 1
®qqai4 ^te?n Sri ?n<5?Rf]^5r 1
firfeW: H
g# «r4i3^K(i?3 I
(|gi gpft fqgihq gw fwrsf gg 1
^gi g fts^twrt *pf 1.
gRfsg %?r fil^g g=5^tg g 1
snJtlr^ ggr mgr gg »pq®ftgg i
204 MaBIl"BbABASA.
^ f i .
^TCRTtqfT (J50n^«rF«^ 3Tf|ft I
^Tf ^Tr2f?r% 35fr ^r ^ i
tr?ro^?rrf% i
^ si^qtgc# snrrf^cT I ii
^cT^Tr ^ ^rr srrfr ?rr^ ?rrf^f>=52r>r I
?rr ^por: srl^r ^^oif ?rT i
^r^sfir ii
<Tcfr^?:i'iFii^ II
Qiwiation.' No. I.
a. " Mariclii, Angira, Athri, Pnlastya, Pulaha and Krotii are six Maharishia, the mind-born sons of Brahma. Siva's sons are eleven. Brihaspafchi, Uchafeliya and Samvartha are the three sons of Angira. Athri has several sons of great merit. Rakshasas, Vanaras, Kinnaras and Yokshas are the sons of Pulastya. Sarabhas, lions, tigers, Kiinpurnshas,

bears and wolves are the sons of Pulaha. The birds of great merit are the sons of Kretu.”

b. Dharma is the son of Brahma born from his right breast. Saraa, Kama and Hersha are the ihreo sons of Dharma and the supporters of the Lokas, Reti, Prapti and Nauda are their respective wives, equally supporting the Lokas. Prejap athi the son of Brahma has eight sons known as Vasus. They are’ Dhara, Djiniva, Soma, Aha, Anila, Anala, Pretyusha and Prebhasa. The mother of Dhara and Dhruva or Brahma-vidya, is Dhurnra. The mother of Soma is Maiiasw ini ; that of ."nila or air is Swa^sa ; of Aha or day is Reta, of Anala or fire is Sandillya. Dhruva’s son is Kala or time. The mother of Pretyusha and Prebhasa or dawn is Prebhata. Dhara"s son is Drevina and Apa"s son is

Vythandya. Soma"s son is Yarcha or lustre. Sisira, Prana and Rem ana are the sons of Manohara. Jyoti or light is the son of Aha or day, son of fire is Kuinara residing in saravaua and his younger brothers are Sakha, Visakha and Nigameya. Hiving been produced by Kritik i, ho is knovvn as KiPtikeya. Sivaa is the wife of Anila or air. Manqjava and Avignata-geti are her two sbns. The eighth Vasu namely Prebhasa married the sister of Brihaspathy, who is accomplished in philosophy and Yoga.”

All Sanskrit students can easily understand th e mean ings of the various names enumerated in the above passages, as applying to something other than human forms. Brahma having been clearly explained in Chapter III as representing the divine basis for the totality of the involutionary Intellects, his progeny here described in the usual Piiranic style, surely allude to certain technical functions of the

Intellect in the religions processes, of which we cannot afford to give detailed explanations here. The passages following also deal with further elaborate details of the same kind. The whole of it is ai extremely scientific and technical subject to those who are earnestly inclined to study and make use of it. Were it even possible or convenient to explain here the technical terms in the above passages, it would only be useless to the modern public and the Pandit, who are not prepared for the subject under the present circumstances.

c. “Bhrigu originated from the heart of Brahma. Kavi or Snkra is the son of Bhrigu whose son is the planet Sukra, which under the instructions of Brahma goes round the Bhuv^anas keeping up the life of the three Lokas. Sukra, the master of yoga became the religious preceptor of the Asuras and also of the Devas. Chyevana of great tapas is another son of Bhrigu. His wife is Arusby daughter of

^faau. Oarva is her son born from her thigh. . His son is Richika and his son again is Jemada^ni, who has foar sons, the youngest and the greatest bung Parasu-Uama."

d. From the right tiiu nb of Brahma, Deksha the great Riahi wai born and hia wife was born from the left thumb. Fifcy daughters were born to them, but no son. Ten of these daughters were married to Dharma, namely, Kirthi, Lokshmi, Dhriti, fiiedha, t’ushti, SreJha, Eriya, Budhi, Lsjja and Mathi. They represent the paths to Dharina. Twenty -seven daughters were married to Soma or Moon. Tii jy represent Nakshathra-yoginis who arrange and guide the p ith through the Lokas.*’

‘ The names given here are too plain to need an explan¬

ation, at least so far as their inapplicability is concerned to the objects now pointed out by the modern P.ihdit in his indifferent attitude.

0. “ Kas^mpa is the son of Mariclii and is the source of the Lokao. ;His sons are the Devas and the Asuras. By Aditi ho has twelve sons beginning with Indra, the young¬ est boi ig Vishnu in whom the Lokas reside. There are thirty- three Devas whose families styled Rudras, Sadbyas, Maruts, Vasus I sh lU explain to you. Bhargava and Visvvedevas belong to the Vasus. G)rula, Aruna and Brihaspathi belong to the Adityas, vegetables and cows belong to the Guhyakis. All tliose repesent the Deva-ganas.”

f. ‘-The thirteen daughters of Deksha married to K"lsyapa are, Aditi, Diti, Denu. Koala, Denayu, Sitniuka, Krodha, Pradha, Yiswa, Vinata, Kapila, Muni and Kolru. Their issues possess great powers. Tiie twelve Adityas, the Lords of Dliuvanas are the sons of Aditi named, Dhata, Mithra, Aryam\, Sakra, Varuna, Bhaga, Vivaswan, Pusha, Savitha, Twoshta and Vishnu, Diti has only one AdI’Fauva.

son naTn3d Hlranya-kasipu. Ho has five sons of great repute, namely, Prehlaia, Samblaia, Anuhlala, Sibi and Bashkala. Prelilada has three sons named Virocbann, Kumbha and Nikumbha. Bell is the only son of Virochana. Bjkna, devoted to Rudra and known as Maha-kala is the famous son of Boli. Donu has twenty-four sons, the eldest being named Viprachithi. Rahu. the enemy of Sun and Moon is the son of Siinhika. The issues of Krura are all cruel in nature and their gana or group is termed Krodha-vssa. Denayu, Vikshara, Bslavira and Vritra are the four

sons of Kaala. Vinasana, Krodha, Krodha-hanta, Krodha-eatru &c are known as Kalakyas'*

g. Adharma, the destroyer of everything was born ^ owing to the Prejas eating one another mutually. His wife is called Nirirti from whom the Nyrirlas or Rakshasas originated. Bhaya, Maha-bhaya and Mrityu or Death are tfie sons of Adharma. Mrityu is the destroyer of all. He has no wife, no sons".

e. No. II.

** Sredha gave birth to Kama ; Lekshmi to Derpa ; Dhriti to Niyania ; Tushti to Santosha ; Pushti to Lobha ; Modha to Sri ; Kriya to Dendam, Naghorn, Vinayom and Vyavasayom ; Budhi to Bodhom ; Legja to Vinayom ; Santi to Kshemom ; Sidhi to Sukom, Yesa and Kirti. All these are the sons of Dharma. Kama son of Dharma has a son named Harsha by Nandi. The wife of Adharma is Himsa whose issues are Anirta or untruth, Bbayom or fear,. Narakom or hell, Nikriti or fraud, Maya or false-hood Vedana or pain &c. Maya gave birth to Mrityu or Death. Mrityu's issues are Jera or decrepitude, Vyadhi or disease, Soka or grief, Trishna or greed, and Krodha or anger. All-these are producers of piin and of the nature of Adharma,

They liavo no wives or children. They are the crnel forms originating from Brahma and are the destroyers of the world. Savitri named also Sapta-rupa is the wifeof Brahma and the mother of the Sata.Rishis, of Deksha and other Prejapathis and also of Swaynmbhuva and other Manus."

The terms Dharnia, Adharmai Mrityu, Himsa &c are too commonly used oven in ordinary language to require any explanation. Comments are therefore hardly necessary

to prove the extreme absurdity of the modern interpretation of the Pandit in , representing them as personages in the history of acient India. And yet he is sure to hate the very idea of seeking for a correct and reasonable interpret* ation.

The above qotations give a general description of the species of creation from which the individual characters of the Maha-bharata war are drawn. That these species do not refer to anything common to the treatment of ordinary human history needs no special explanation to readers gifted with human brains and common sense. Any display of abnormal intellectual capacities in the criticisms furnished, could tiot seriously adect the real import of the subject which is too plain, too broad and too deep to be easily vitiated by silly and insignificant interference. An ocean of Godly truths and wisdom is not likely to be putrified by a poisonous river of unwisdom or mischief. All imaginary fears produced by modern attempts in various quarters tending to deprive our ancient religion of its essential life and characteristic, may therefore be safely and entirely relinquished. The Divine could not be shaken or even measured by. the human, and such a foolish trial could not naturally end without a reaction.

The masculine and feminine names used in the passages quoted are sufficiently significant to guarantee a "pHma,- facie inference as to their philosophical character without going into a deeper examination. Any common Sanskrit Nikbandu or dictionary is sure to furnish better and more correct in¬ formation than that voluntarily offered by the fossilized Pandit or the indifferent and irresponsible critic. Every term without a single exception is aptly introduced with

great care and caution. The exact technical an(i relevant application, invariably discovered on examination is no matter of accidental or occasional occurence ; and the ideas conveyed refer to no allegorical representations from an imaginative brain, but denote perceptible psychological facts experienced in the practice of yoga, not of course attnustive or interesting to the major portion of the modern world which has almost fallen into a servitude of- materialism and sensual depravity.

The curious interpretations of such sacred and philoso¬ phical matters, as astral doubles and etheric visions pro¬ duced even by narcotic effects are simply intolersfble. That our venerable Bishio, well-known for their practice and preaching of all abstinence from intoxicating drugs, should at last be pronounced to have been the authors of volumin¬ ous texts on religion and philosophy, in which after all they embodied only their experiments and experiences in the spirituous sphere rather than in the spiritual, is surely the least expected and the most unfortunate climax to which we are unconsciously driven by the current of Theosophic thought. Mrs Besant in a recent publication of hers on ‘Theosophy, page 27 writes

‘‘Etheric vision — physical vision keoner than the norma ^may be used for examining minute /Objects, such as chemical atoms, or the wave forms of electrical and other forces, or for studying such of the nature-spirits as use etheric matter for their lowest bodies - fairies, gnomes, brownies, and creatures of that ilk— very slightly increased tenseness of the nerves, caused by excitement, ill-health, drugs, alcohol, may bring these within sight.”

A plainer and simpler exhibition of irrelevant stuff in

the religious spheae is certainly inconceivable. Every religi¬ ous and philosophical treatise we own, emphatically condemns ajl narcotic applications causing intellectual deterioration and clearly explains the meth xl of annihilating the material tendencies in m\n. Neither the nnn-appearanc3 of material phenomena, nor the proi.1 action of an etheric vision by nervous irritation or by intoxicating drugs, is the object aimed at in the teachings of our pliiloiophy. The necessity to understand correctly the eplDineral nature of this material world by a philosphical analysis, is alone insisted on, otherwise, the coveted goal of salvation could be easily attained by sleep or by an intensification of the Theoso* pbical process jus"t described.

TO II

sn5i?fK%TO^(irr«r: i%53 i

A bare reading of the passages quoted from the text is enough to convince us of the fact that the creations of Brahma mentioned therein are entirely different from the Theosophioal brownies and gnomes of Mrs. Besant.

Adx-Pativa. 21 1

The ten wives of Dharma enumerated are explained as the various passages provided leading to Dharma, and their names themselves are too plain to demand an explanation •• The wife of Adharma is- said to be Himsa or ciuelty and their progeny is Anrita or untruth. Similarly* every other creation detailed has its intelligent and understandable application.

a. gft: Wf i

vfft 5rr gw i

wrg^gff ii

b. ereg wwrsg ti

0. ww wlw ?wrr i
gig4®9»rr; i
Nt wraffig 5^ gr w wg n
•d. giwn g gr wwl wrf^gfi^gg i
*ng> wf wffg: sfwr gEfNf gg^fr g wr «
We have now arrived at an unmistakable classification of the main branches of Brahma’s creation, to which the origin of every one of the charactore in the Mahu"bharata is distinctly traced. Unmindful therefore of the current inter¬ pretations or the would "be criticisms, let us proceed with our further enquiries in a spirit of hopefulness and courage. A good many characters are enumerated in the text, with their peculiar origin and relation to the classified species , bat it would be sufficiont bere to notice a few important ones, for the purpose of clearly understaading the main idea conveyed by the Puranic style of their treatment.
A. w»iCtf g i
jwg.grggr^ gw<Jr i
ggtg> g •ndtfrggfg: i
ggrg: w i
Mahjl* Bkab^xjl.
5sr^ aft <Rr5i. ftiwwftrj: ?«?r: i
?r «> »ng> #% 5r?%*T: i
ft^5T: ar: I
w msq" fift ^aiRfr ^Ir I
a^vi^ afta^«arn;ft jsrerwnr: i
?an?r: W anp I
fft^an^: t^vta]^ aj^ aryigc i
^irllrar apner sit^aft aRif^: i
ar yiraaf yf^r a^s^Faniy^s i
aT»9*fty «arRr: arcarai!!.^ irfis^: I

yi% ^r?i: flRrryRftcar <nf^: i
gfos y/ft ^JTRft ar an^fhegd^Tar; i
f^Rlrar^ 5ft% ?freTf^"ft<Tai: i
^arrfT; ^aftsrraif ararfarr: i
3T^ ygift^arRft areg I
giRra^r anar ^fsrf^taj^ gramar: I
4V<B*r ai STSi^taiy^aT: i
g>l(q[Kl>iia g ^^anrr: gfSit®ait ?15|aft<Tft I
fiSfi^ ftwjawa wf^"T arfrgc i
a«ai<m:i^rf^ yfrT ft»«aiRT; i
arg^mt g ar: ?g}: sftart^ar aiytgc i
gr^ arw arr<l^ sr; g^gyn^grajL I
gT^rgigar anarra?5^a?4f^ grsrar: i
^ gT^ii^ TTsrr ^ aig4t<3ig: i
aiorra: <t^aRn>y wsigjftsgyat i
aRia^filrftf^ ^arfftr aryiro: i
w f%eaif?r 3«ftsrg?ft ar^ft
arRyKftytafT ^1% arfRar: i
sm g tryst, tna^ait^q^irat i
Ak"PabtA,
^ TT: I
3Pr^ ^ (%iSe: i
«n!n»nv qgirRn i
TOT ^PWr^WTlW ^^*<«li*j^i
S^»w<tg»tni^ «}><^l »rRr^ (I
b. iM 'TRa' I
«TOm$i«r agpTT awafawaH^arn ii
o. niii^fli*a«iwrt ^ «BTra" «Swm arra i
ttytagTOWKi ai|r ®c: i^sa^: i
«TMrainn a?i^: wfq^raann: ii
d. sartift aaa?^ afiat ?r?aaf: gar: i

^ ^Aa ^aNijraafa a i
^Mwar^ vftanr: ^^aarat?: ii
e. agarrfl^g^ aia ^anaaagf^: i
a nwr^jf^aa: alt airf^: i
arttarar^g a: gat ^ ?arfir^wa: i
a awilaRriit gaaaf^ata: i
^[9^ aara: swilMtaaicaa; i
^taaig^filtar: stfrag ^ifira: i
argHans^i ^f<Tfa*a i?a saaiaa u
f. a^ ^ta^gtat ata astMtaaaf^ i
waisg aaifitl% amaaf^rea^ ii
g. aiTEilftr: aarasaa ff^agrartat?: i
<nsrT«aatit aaat ^ataiafta|a: i
faaAa aaf^ata rtaTaaa.aata, i
aaa g>qg*i1«ft nag. aart^qg i
ftait ata aaia aia^aaiaag i
aaat 5 aaii??: a^aaniata?: 1
maf^l J^iatj faa "^f^af: 11
Mahji-BbAbatA.
b. 9iT(i«TPi gir gspRrt «kh i
<f4wtwsa ftftc ^rsRc. n*
i. vftiTlrj|»3 ^Rrf*r i
arf^^i^ gf^ i
3^9: ^rtgjUTsftsf^ il
j. »r^ «T^ «*mr: ^flgsr: a^rmr*):. i
^sf5i»i»3ff9i5t^<%*iw g5ft s*T^?t. II
k. 3Tlr*frisg ?#' I
fb"«rir^«’‘inT<$r khpi. «f^ ii
l. ^lwlf*Tr*3 5r <T3r wgg i
wanrns^ ii
m. ?rfft %«nsT: 3K«Jr! ’B^t ^s»wcil i

35^ 3i43rer‘i?rt" *rt«^ i
54?*nifJr firsT wgfWosrn i
R[^i^«31 51 wsriwragrum ii
n. *1^ *tKW»fl *rni i
rRijhff ntg^qTac. 3ngt^; sRimi*iLi
snnw WTO: I
3t!i^*n< STfT^ ^1% wstmtIttoii I
IJTOS^ *I3«5W wifef I
3rftr> f5sf^^4?iT: II
o. «i"i3ww^ ^ % TOT !P^W%5r i
51^ nin: skit ^rkHna^fTOT ? i
9Ti»r miw^g|3ii %i4.giiui •ncTTt"T i
^g«fig^ w>% ^ig^n »iRw: •
»n»r; TOit ?g4 aWNr^ i
«n<TO^ ^ ^rrnf) ^iftnuO «im unm: i
gift BPfrrorftnrfNgr . I
Aoi-Fiavi.
fttfis|fi(ar Jit ^ T wrt 5 tT i
5*01 Jiup ’T *wo Jira^ II
i^4Bw<i<’’f sJwsiwiRjjm I
4m«i<i<i< 9wr I
Jnwp^ftriit, ailr sr ii
anW n
lu the passages quoted ubove, wo find that the origin of all the characters appearing in the Maha*bharata is traced to varieties of heavenly beings.
»«3^5 ngst^ ^isrr ^ f^v«r: ii
The Devas and Asuras are described as having descended to the earth and taken the forms of rulera and chiefs and also as having continued their mutual animosities and quarrels here which finally led to the great

battle at Kurukshetra. We have therefore to notice the signiBcance of the main differences amongst themselves in the two different planes and of their appropriate relationship subsisting between the higher and the lower spheres. The general classifications of Devas and Asuras have been ex¬amined in detail as far as possible in the previous chapters. The following passage from the text itself "will doubtless add to our conviction as to the correctness of the interpret¬ation already given.

5Trc*T5mra^ ^?ir: i

AiAUA.-^HABAfA.

*ISRn *r«» JTIIH I

«n?»nwjr^ wtwPl

«?# ^ imrr *

%«)<MstsRiif^r ?nm»% i

5T^narf^rfStf ^ wr: i

5r?[i5«ftsi«i«8r»rn i

g«ft i

«?# *nr?5r*r i

?r ahsMf *mr: i

iTfst sc ^mrrvjn^tsrt^srn t

^J?rS!S5pT# <W?i- cTc"TCTf^Jmt. I

“TO c?5g« <t^ i

ttm wr^?T*i, I

*11 I

*tgwn»n^g 4t»T?i: i

Tpii»^ >T*t: !iT*m!^ wft«r?r: >

«^rr Rrfier; 1

ncRr??rT^ m^ ^nrs i

<3W?n?tW n>T?re5R^?i^*3t I

»T»isp?T«rw ^sjf I

*n^ cif^ g^t ^ cM4Ht Profiw; i
CR«rRcw 5R ^ ^S5*r«ir: i
qpurnrc "snrfd''^«qft^?r i
^•»H«»A<-«lflJ^««ll %^nT: CCT I
qpn «w(t ««# wsucflr crac: i
?ia<««i<q^ ft qwirqjMii Pnmd^ i „
Adi-^abta.
ssfifi pqw HJJRPm I
5?f sraraflc^Rncr w i
snO ^ ?tsrwt5Ji!iJ % »r€gf«j.ii
From the above quotation we obtain a very reasonable and simple explanation as to the ideas expressed by the words Devas and Asuras. The nature of the former is said to be Satwic and that of the latter is Eajasic and Tamasic. The former tends to the progress of Tiipas and the latter to its obstruction. The satwic mind and Intellect are known as Devas.
fT"ft ^ II
That which produces light or knowledge is called Tapas and it has to be secured by the annihilation of Rajas and Tamas, that is by the destruction of the Asuras.
ifR ^r% I
In Puranic descriptions, nights and darkness represent sin and impurity, and the hjly town is the blissful spot free from these defects. Nivriti or involutionary process is Dharma, Vyakta is mortality and Avyakta is the Eternal Vishnu, whom the wise and the sinless attain to.
^ mj: i
«ff3? 35 I
^f^RKEPif I
Maba-Bhab^ia.

«nl5r 2rn% iTHg^r i

In the process known as kriya-yoga, the One appearing as the many is reduced to a few, such as Vasus and Rudra* ganas, and in the end by further reduction, the real One is perceived.

^ ^ afisr^ JK^

af^ m^ ftfea: n

The mankind is ever kept rotating like a wheel by the force of Desire. Desire acts with the thread of samsara, as the weaver’s shuttle attached to the thread works up a cloth. He alone therefore who differentiates Purusha, Prakrit! and Vikaras or evolved products? and understands them in their true aspects, gels out of the meshes and becomes free.

^ I

^ 2r«n^f|5rrirrT% ^ ii

' The explanations noticed here clearly place before our view, the most valuable ami scientific processes practised and promulgated by the Rishis of old, with a view to save mankind from its .* endless bordag**. The innumerable material conceptions eich man is forcecl to carry with him and which produce constant worry and misfortunes, are required to bj practically reduced by philosophical analysis to their fewer fundamental sources or causes such as Vasus and Rudra-ganas. Jhe eight- Vasus Adi-Pabva,

and eleven Rndras as representing specific psychological facts have been explained in the previous chapters. In the performance of this difficult analysis and redaction, the Asuras will appear as obstructors, and they have to be boldly met in regular Warfare and destroyed completely with the help of the Uevas. Harder work has to be accomplished

by still further involutiouary pi*t)ejssts, to arrive at the Avyakta-Brainhan which is thitsin.; asVtshMU. This is more or less the substance of all our religious stories, detailing practical instructions for the ulbimato attainment of the summumbonum of hnmin existence.

A plainer description of this most important and serious subject is neither pjssiblo nor necessary. In our sacred religious texts therefore, there is no human fiistory treating of the life or exploits of a comparatively insignificant deceas¬ ed monarch ; nor is there the geographical description of a narrow strip of land on the surface of this material earth where the said ruler displayed his evanescent human great¬ ness. No true Hindu poet will stoop to perpetuate by his poem the life of a human being however great he might appear in the estimation of the general public. It is a prohibited work and the poet will be condemned iu the literary circle. The Bishis would be uuhesitatingly acknow¬ ledged as holding far higher and more honourable position than that of the greatest of poets. The modern types of critics in the land who thoughtlessly attribute the author, ship of human histories to the ancient Bishis are therefore more innocent than foreigners, in the knowledge of their own affairs. Our local civilized gentlemen have invariably forgotten their own mother tongue in their erulition in foreign languages. They have also sadly forgotten the

local ca^fcom^ ami. h‘«biU in their mania for foreis^n sub- stitatee especially of ai inartistic kind, unsuited be local requi¬ rements and uncared for in foreign countries themselves. Instead of maintaining by a wise policy of noninterference, the grand position thus obtained far above the level of their

inferior countrymen, some of them unforunately have turned round from that height against their own kith and kin and bi^nn to me Idle wi .h the country's sacred religion, which they have lon.j neglected, despised and virtually relinquished. Surely this is more than the most patient could boar.

Having thus far noticed in detail the general signifi¬ cance of the Devas and the Asuras as introduced in the text, a cursory examination of some of their classifications speci* fied in the passages quoted, may suffice for our present pur¬ pose.

The. chief characters siich as, Jarasandha, Sisupala Salya, Dhrishtaketu, Ugrasotm, Salwa, Brihadratha, Chandra -varma, Bishika, Kasi-raja, Pandya-raja, Derada, Donta- vaktra, Rukmi and Knmsa are said to be the transformations of Asuras and Danavas. Sakuoi represents Dwapara and Duryodharia stands for Kali. The hundred brothers of Duryodhana are described as the reappearance of Pulastyas or the Rakshasas"^iuedted with Ravaoa of the Ramaj^ana. Drona cpmes from Brihaspathi, Aswastama from Mihadeva and Antaka. Bhishma represents the youngest of the Vasus D-^vaka and Dhritarashtr.i descend from Qantharvas* Kripk is fi"o.n Liu li".bgina. Satyaki, Drupada, Erita-varma, Virata, and Pan. lu are from Marut-gana. Yudhishtira and

Vidura are from Oharma, Bliima from Vayu, Arjuaa from Indra and Nakula and Sahadeva from the Aswins. Abhi- manyu is from Varcha son of Soma. Drisiita-dyunma and Sikhandi are from Agni or fire. The five sons of Droupadi are from Viswandeva-gana, Kama from the sun ; Vasudeva is Narayana, Baiadeva is Sasha or Ananta and Pr.idyumria is

Sanat"kumara. The sixteen thousand Deveos or wives of Krishna represent the Ap$ara-gana> Rukmini is Lekshmi and Droupadi is from Indrani.

Kunti the mother of the Pandavas represents Sidiii or attainment of yoga ; and Madri stands for Dhriti or resolu¬ tion or self-command. Gandhari the mother of the Kurus represents mathi or mind or desire.

Thus in the classification of the species of characters introduced in the text, we find, Danavas, Asuras, Dwapara, Kali, PuUstyas, Brihaspiti, Mahadeva and Antaka, Vasus, Rudra-gana, Marut-gana, Dharma, Vayu, Indra, Aswins, Varciia, Agni, Viswan-deva-gana, Nara^^ana, S .-sha, Sanat-kumara, Apsara-gana, L."kshmi, Indrani, Sid hi, Dhriti and Mathi.

The observations made above with regard to the forma* tions of the chief characters, wilU it is confi Jently hoped amply suflica to convince every reader, who could be credit ed with Hyrapatiiy, sincerity and reason, of the probabilitj" of arriving at the correct interpretation, if the present method of enquiry is followed in close touch with the text itself, without being puzzled or led astray by the mere charm for the grand names of modern critics, who have neither taken the necessary trouble, nor noticed the real clues for the orrect understanding of the subject as a whole. Our interest in the matter is entirely of a dirthreut type, and noono has any reason to complain against our anxiety to be* benefited by seeking for the truths and religious instnicr-

tions lying under-neath. In going through the very fire^ Parva of tiio text, sevei'al matters of this kind hav% b^n al-rjady enquired into, more fully than the scope of this little

essay would permit. We must therefore proceed with more than the present speed.

7 . Summary of the epic os given in the text. Leav¬ ing out for the present the collateisl anecdotes and the descriptive details with which the text is elaborated, it is desirable to form a clear idea of the main story as mentioned in the Maha-bharata itself. This will no doubt direct our chief attention to the discovery of some cogent moaning for the important portion of the story as ninninv through the central thVei"l of the narrative. It is not very unlikely that a careful examination of the mo lern criticisms might even disclose, that tho critic, in spite of his vehement attacks, has missa 1 to notice this simple matter.

5T I

?rr^r ‘

cra> f c ^ I

qrqt i

5r?En»TRr f€r^c: i

5Wf«wlart i

Aoi-Pahva..

ff>^ nwrar: Jt%«i s^nnnc \

*RI f%g3[: srw?!!^ I

5*»Rr^: 36r i

*r *nTre w wjsr i

?Rr: ?t(^ tq^-.WRTitj^r: I

^l?^f F*! 3ng^ I

era"; fTfsn^ srn? ^rc®rnRr^ i

ssnras.T *r5RWpit wsrrasc"J^'^"n: i

??T<i%^jr ^nr^n grf^r sirg^ i

g?t^iiT?wr®n: i

^5Rf2r5*rr g jr*l»<^: i

vrCt"^r 3Ttgi? i

!jR^»nr?rt%TTt *n?rr ?r? «w?er7r; i

c?^r ^ ft »ftetr: wJT2r#f<5r^ i

(5rf?r ^issiisst^ Wf m^a^»TJnf?<Tr: i

sngr jrsr srrrflr i

»i«-<i*r itaf nf^r qros^: w^cracrr: i

?T^rtRrr^ 55^ f I

»T5rarf4l% sniT jtswsjh i

5r<^ sfiw 7§?rr55^ int. 1

g5r# g^: 5s»if "I'Tr&g ?r^ai|. 1

gc?ti %^>T*ra5?f >it^r %^Rwrs?r mu 1

?r?r <f<T^ ®s®n <Tfi%«cc?r^rt^err: i

ftfen agtf3F>gtftg^; 1

^ ?rmr g?rn|^T wr ^ 1

5nfWS«?wr«r sr 1

armcfil; «tl««?si^ I

«PWF»5ng* ^ 1

Maha.* Bhabata.

?rei> ftfMt «B(5W^ftcr3?r i

35TSJIW f^rnjtrrit i

« % *mT %% I

cjT^Jir^rr =^1 5?r?rst.Hraw?«ITi^ =sf i

mwasR^r ersT^rt assin^Tsr snvqf w^^cr: i

SK^grf' i

as^^f^cnr nsftir^^rn i

arg^rr ^la^jr »nt»irRr</ i

ara#*r^ 5®^^r5srn i

qrsfwrfir^ ^rft ntosft >?g5is»TH i

53"^^ ^*r ^ I

q?iTcg>f!f *r5r *r5ig<»l. i

H ?nnf f^sjTf ?r4?ciT«wii>crr»t I

ere*ii’ »???> ^)ff gf <fl%^: i
^ sR«nT!ri*mr ^rawf^r =5r i
8i5r?T^ ^ I
erersigt^ «ir^aRr; ag i
sn55*t5^ aannr gatasnSa i
ati?!r ^srgrcrrar 5«aj 54^4 gra.!
f^fcPC^fa S3iTaper <?r»aat: 1
f|i 1
"CctoI »rel firji wat »i& 1
na(^r fttar w»a1 cr«i*rti»5r^arenn i
w aw *rr& g«»rgRt<]t. sR^anv I
<iaraf«ir^i4 vnr <Rrr: n
9n%# »
ADl-lfABViL

O. king ! I shall narrate to you how the quarrel arose between the Pandavas and the Kurns for the Kingdom, how the gambling took place ending in the banishment of the Pa ndavas to the forest, and how the great battle was. fought causing total destruction on both sides. After the death of Panda, the Paudavas well-versed in archery and learning returned home from the forest. Duryodhana, Karna, Sakuni and other Kurus grew jealous of them and began to tease them in various ways with the object of depriving them of their claims to the Kingdom. Duryodhana poisoned Bhima but he was not affected by the poison. When Bhima was sleeping in Premana-Koti, he was bound up and thrown into the Ganges, but when he woke up he released himself easily. Again when he was asleep, serpents were caused to bite him all over the body which also did not hurt him. They were forced afterwards with the permission of Dhritarashtra to remove themselves to a house built of wax and other

combustible substancds, where they lived for one year. Ajt the advice of Vidura, they escaped with their mother, by an nnder-ground passage, setting fire to the house in which . Purochana its keeper was burnt up. In the forest they met a Bakshasa named Hidimba whom they killed and Bhima . married Hindimbaa who gave birth to a son named Ghatot-kacha. Then they went to the village named Ekachakra where Bhima destroyed Baka and saved the villagers. Having heard of the proposal of the marriage of Panchali they went to the Panchalas, obtained her in marriage and lived there for one year. Then they returned to Hastina-pura and at the request of Dhritarashtra and Bhishma removed themselves to Khandava-Prestha where they lived for several years. Then for some special reason, Yudhi* sbtira sent Arjuna to the forest who remained there for one MAUA*BlUS4!rA‘
yeftr sod oae moafch* Daring this time he visited several holy centres and obtained in marriage a Naga woman and the daughter of Pandya Raja. He then went to Dwaraka and married Subhadra, sister of Sri Krishna. He burnt down the Khandava forest and obtained from Agni the great bow named Gandeva with the quiver and arrows, as well as a car with the emblem of Hanuniat. Aijuna saved Maya from the fire and he constructed a grand Sabha or Assembly Hall for the Pandavas. Daryodhana coveted this building and deceived Yudhishtira through Sakani In the gambling. The Pandavas were then compelled to live in the forest for twelve years and another year without being known to any one. In the fourteenth year they applied for their share in the kingdom which being refused, the war began. In the battle Daryodhana was killel alon^ with all the Kshethriyas,

and the Pandavas ruled over the Kingdom. They performed Aswa-m sdhas aad several other sacrifi 3dH, and when Dhrita raehtra aad Vidui*a died} they pirfor.ned their funeral ceremonies. Afterwards when Sri Krishna left the earth and returned to Heaven* they protected his wives and started to the forest from which they also finally returned to Heaven.**

From the above narration of the main story, we find, that after the death of Panda in the forest the Pandavas returned home greatly skilled in literature and warfare. The Kurus grew jealous of their attainments and attempted their destmetioo in various ways. They commenced their evil work with Bhima whom they first poisoned, but he was dot" hurt* Then they threw him into the Ganges while sleeping in Pramana-koti* bat when he awoke, he safely got ti^re. Black serpents were afterwards procured which bit him all over bis body while sleeping. Bhima was not however ifiiure*i. Thus we see that the story starts with Am-Parva

aUempts against Bhima’s life. Tliis itself is aomawbat signiEcant, as Bhima is represented as the son of Vayu. The place named Pmmoma-kot% where he is said to have been sleeping deserves notice, and the black serpents that bit him are not probably meaningless. Pramana-koti literal* ly means, the extremity of a scale or measure. The Ganges has been long noticed as representing the sushumna nadi. Thus the whole description appears to refer to the practice of yoga at the Muladhar-chakra with the help of PranS" yama, the black serpents being the tamasde thoughts, whidh invariably rush in at the time causing obstruction to . Similarly the waxen house and the Khandava forest whidi

were burnt down refer to some obstructive items demanding destruction. The Eka-chakra village in which the Pandavas had to live for some time, is suggestive of some technical item by the very name, and the Rakshasa named Baka whom Bhima killed there, has been already noticed as representing Pride. The marriage of Panchali and the sigai* ficance of that name may be dealt with somewhat fully later on. Maya, the architect who was saved by Arjuna, in the Khandava fire, is said to have constmeted a Sabha fmr the Pandavas which created the jealonsy of Duryodhana. Yudhishtira was then iduced to play at dice with the Kurus where he lost everything. In this connection it may be interesting to note that Sabha itself means a gambling house, especially as it was constructed by the Asura architect, and that the word Aksba used to denote gambling, gives the clue for the subsequent exile in the forest. li

The Akshas plainly refer to the senses and the play or gam¬ bling therefore denotes their domination in the material world. The exile for twelve or thirteen years, the subsequ¬ ent battle at Kuru-kshetra and the final ascension to heaven, all demand more than a passing remark, and they shall b^

^fA^A•B^ARATA•

takdn np agalt> in thoir rc8pective p1acos« In the meantime, we may note even in the above quotation, that the result of the battle is described as the extinction of the kshetrom.

5l9t7«Rr <iwm: It

It is hoped that the previous remarks on Brahma-khetrom are not by this time entirely forgotten. In the light of our simple interpretations, as guided by the clues from the texts themselves, we can clearly perceive that the

main story a whole, does not savour of a historical des¬ cription. The claims set forth for a kingdom, the loss of it by gambling or other evil incident, the consequent exile in the forest, a subsequent battle and victory, . a righteous rule and the final ascension to heaven, are moi"e or less the general incidents in the Maha-bharata and the Bamayana as well as in the Nala-charitra> We have therefore better reasons to start with a belief in the probable correctness of our method of interpretation, rather than to respect without proper proof the views of modern pandits and critics, ex- pressed without any reason whatever, except perhaps in¬ duced by the natural presumption and prejudice against everything holy and divine so commonly prevailing in the . present state of our affairs.

8* The origin of the Pandctvas^ Kurus ard their teuekers, Panchabi"a marriage, destruction ofBeha, sdtlemeni at iThdra^presthxb and the burning of the Khasidatsi Forest,

Having thus far dealt with the subject almost confining to introductory observations and warnings against future •mistakes, it is now convenient to run over the text in the order of Parvas into which it is divided. The Adi-parva Aw*Paiiva,

from which most of the above iiuotations have been taken, farther contains detailed descriptions regarding the follow¬ ing important matters.

a. The stories connected with the origin of. some of the illustrious ancestors of the Pandavas and the Kurus.

b. The origin of the five Pandavas and a hundred Kurus, also, of Panchali and iier marriage.

c. The origin of Drona, Kripa, Dhowmya &c.

d. The destruction of Baka at Eka-chakra.

e. The Pandavas" obtaining half the country and settling at Indra-prasthn.

f. The destruction of the Khandava forest. The des¬criptions given in the text may be dealt with in the above order.

gsft: i

^ 3^5 ^sl"r ^ %st ^ifrgirn i

31% Hif^: wwwsi; gerpi, i

3?i«r t

«Rif: I

^ JW 3rratJ% <nPN u

Those interested in obtaining more details are referred to the text itself It is sufficient here to notice the portions likely to furnish clues to a reasonable explanation of the subject. Yayathi, the son of Nahusha, is said to have married two wives, Devayani the daughter of Sukra and MahA"Rharata.

Sarmishta the daughter of Vrishaparva the king of the Asuras. Two sous natned Yadii and T urvasu were born of Devayani and three by Sarmishta named Druhyu, Ann and Puru. The four elder sons haying disobeyed the father, the youngest Puru was offered the throne. Yayati then left to the forest for tapaa with his two wives. Yadu*s descendants are known as Yadavas; Turvasus; Yavanas; Druhyus"s Bhojas; and Ann’s Mlechas. The successors of Pu ru became the Pouravas forming the main line of the dynasty*

Thus far the stoiy is plain enough on a superficial view* But if we look into it a little deeper, insurmount-table difficulties present themselves before us. The king of he Asuras and their preceptor Suk ra are both described as

fathers-in-law of Yayati. How could this corroborate the interpretation of the story as human history, except by condemning the whole in the usual manner, as interpolation or poetical fancy ? These are probably the only two methods provided as yet in this material world, for the purpose of reviewing a subject without its study. No modern author of any literary or scientific subject would however brook such a criticism, wheresoever it may proceed from. Such criticisms may therefore be boldly ignored in going through the productions of onr venerable Rishis. Every proper name iotro<Juced in the quotation has its technical meaning, an examination of which is sure to disclose the superfluity and presumptuousness of the current remarks.

I ar33>T<^ I atnarSk arwinr: i

** Directed by the Quru from the wrong path to the right and hence called Yadavas”

II I i

AoI"Pabva.

** Referring to cruel treatment towards living creatures, or being cruelly treated by disease etc, or also being subject to Dharma, Ariha, Kama and Moksha they are called Turvasus.”

5«pr: II i

'^Longing for the injury of others and hence Druhyus.**.

srsTsr: II

I fcf^ fTRlfSTearra: ^^srrorjrr: ii

Applying to man as a living creature, as distinguished from the remaining animals devoid of knowledge i^nd therefore not reckoned as living/'

II ^wRf i it

** Becoming pure by holy baths &c. are Purus.”

The names Deva-yani and Sarmishta probably denote two opposite tendencies, the former referring to Deva-yana. or heavenly path, being the daughter of Sukra, and the latter to material happiness, being the daughter of an Asura. king. Yayati denotes the capacity to go in all directons. Without searching for further explanations we may proceed with the next story of Dushyanta- He married Sakuntala in the forest and a son named Bharata was born of her, from whom the family is said to have afterwards taken its name BJictrata-vamsa. The well-known natak of Kalidasa called the Sakunteda, celebrates this story. Bakunta-la is said to have been the daughter of Viswamitra by Menaka who was sent down by Indra to disturb the sage's austerities. Menaka left her child in a solitary forest where 4 was taken care of by Sakuntas or birds and hence the name Bakuniala. The cbihl was found by the sage Kauva aad brought up as his own daughter in his hermitage. Doshyanta a descendant of Para went to this liermitage, pursuing a deer while hunting in the forest. Sakuntala was met by him seated lonely and he fell in love with her. He then married her at the spot in accordance with the gantharva form of marriage and returned to the capital. Then a son named Bharata was bDrn in the hermitage. When the boy was six years of age, S ikuntala at the inst¬ance of Kanva, went to Dushyanta with her son. For fear of public scandal Dushyanta at first denied all knowledge of having married Sakuntala, but when a heavenly voice told him that she was his lawful wife, he accepted both the mother and the son. After his long nile, when he retired to the forest in his old age, Bharata succeeded to the throne. The story os told in the text is not less interesting than the

famous play of Kalidasa. Fall reading of the text will not be a waste of time, as it will be evident from the very simple method of narration in the commonest Anushtup metre, what command the ancient authors possessed over the Sanskrit language. The description given above is the main outline of the famous story of Sakuntala, so far as the popular idea of the whole matter is concerned ; and the same story is the basis for the Puranic concepticn of Bharata-vamsa as connected with the birth of Bharata in Eanva's hermitage. It is with the latter however that the Pandit as well as the modern critic are interested, and they have been utilising their individual ingenuities to explain the import of the story, without caring to see whether the names introduced in the narrative contain in themselves anything worth noting, in spite of the explanations furni¬shed in the text itself for some of them. The name Sakunta¬la is said to be derived from sakuntas or birds wliich took care of the child while lying in the forest.

AoI'FABVA.

i»srei wiTOnrtln: I

5 ^5r »pf i

!gT 5W!n: i

^ ^ i6w»r^w>g^ftfir: I

3 ngwrift!: i

ft»jift?tgert JW^JiRP^if I

^reif ^ ^tfirafr 33: l

ewn?tnr*r ag?ft ^sjsni. 1

g *13 3Wf535^: <ift3ifiiin 1

iOgggi&ft HRi^rr: f 3 3tf*t 35ft 331 II

SakuQtala is here described as t)ie spirit or energy of Viswamitra, and in the Furanic descriptions the birds gener¬

ally refer to Akshas or dice and also therefore to Akshas or the senses*

5Pr I

9n«rar3 %3: sW^: ?rar«ftr 3tf^ 11

wil II

The Akshas in the form of birds are said to have taken away the clothing of king Nala from his body while roaming in the forest, forcing him to go naked. We can clearly perceive that Sakuntala is thus connected with the senses by some specific philosophical relation. The term Bharata as referring to Karma-yoga has been explained in detail in the previous chapters. Its root-meaning from Bbar, to support, indicating the power of supporting man or saving him from perdition is not omitted even in the present description.

5«r?er 5pf %q I

Mabi-Bbabata*

»rsRHR jsRr *r i

»>^«rw (Wr i

?iWTOffW strati »re^r siw ^ gar: i

mttrKR^ ^rt^fsf^ »tK<f fan I

9pft> ^ ^ ^ srnnr 5^ ?fs*tstst, II

The word Sabhati here is worth noting as meaning both a son and the yogic power as applied to Bharata. Viswainitra represents manana or Meditation and philosophising, and Kanva literally means intelligence. Menaka has been long noticed as one of the processes of yoga.

JlsRst Jlstw ^ssir f«%tta: i

^i*s» JtfRtf^ tn: ?iat: 1 1

Sakuntala the mother of Bharata is thus the production of Viswamitra and Menaka combined. It is connected with some preparatory training of the senses, Akshas or birds,

and fostered by Kanva or developed by the intellect. Bha¬
rata or Karina-yoga has to be created and starred by
Sakuntala. The whole of the explanation here given is
the simple result of gathering the meanings of each term
used, and is not derived from any far-fetched imagination.
Bharata is said to have been in the womb of his mother for
three full years- This is no ordinary incident in human
life.

Srj sits ^<rs traraar w^^tost i
<S'tt^i4g'^^g ^Piet i
PtS ^ si3na>«ntR*^ti: i
aratPT ttfiPfPnj 5raifR s?ft«>t ii

In his sixth year Bharata is described to have been
able to meet Asuras^ lions and other wild anii^als.

^I?t5 ttcf> wwtwtm Jrt& I
sitraig; whsr »i<|^?t«n i
AoIrPABTA*
^ WRRT: I
na*r wawt^^fRc. ^ <
?iPl f?Tr ^E^hiRiw^^ II

Sakuotala could travel in the higher regions of Indra
Varuna &c , and which woman or man in human history is
capable of performing such feats ?

feift 'wfir ^<T«tfn i
JTJICT =? I
^ II

If therefore the current interpretations as human history
should still be established, every term used in the text
should be ignored with its plain derivative meaning, and
every description should be declared an interpolation or
exaggeration. But were is the authority to decry every*

thing mentioned within the text and what Is the reason to overlook the clues and definitions specially funished therein? Let the readers consider for themselves the substance and value of the interpretations and criticisms offered after such eliminations. If they scill appear to be acceptable to any one, it must be confessed that they could neither be in the interest of our religion nor in favour of our national prestige. How much importance could be attributed to Bharata as a mere son of Sakuntala a woman of the forest, and born of a king while he went ahunting ? Taking the incidents narrated as they are, they appear to possess no special excellence in the general plot of the composition, nor to serve any usefu] purpose for a Hindu ' as a religious reading ' or d moral lesson. Every townsman must get enamoured of a woman io the forest if he should become a gentleman, is perhaps the direct moral teaching conveyed by the etory. It li atmngc that oplnioni in rcglurd to eucb flali||eoli are MASA*BB4a4TA* somellow formed without forethought and even^ retained without afterthought.

OT TO TTOTT ura^ I

fti srf^TORTf I

H# ?R!W »i?re: II

We have seen from the passage here quoted that the illustrious Bharata-vamsa starts with Bharata son of Sakun. tala, and this seems to be admitted on all hands without further dispute.

*trc^ I

His predecessors are also styled Bharatas only from this very fact.

The next important name in the narrative is that of

Kura from whom similarly the Kuru-vamsa took its name-
He is said to have been the son of Samvarana and Tapati
daughter of the Sun. Daring the reign of Samvarana a
great famine extending to twelve years took place. He fled
from the country, being overcome by the Psnchalas and
concealed himself for a thousand years in the western coun¬
tries. He got back his kingdom afterwards with the help of
the sage Vasishta. His son Kura built Kuru-kshotroin by
his penance.
net:
tisR^nsRn: i
!reir frff srw wh i
eiFT srrarfij^Rf i
« am g»si 5TO asRnn: ii
The whole story is specially interesting and noteworthy.
The wifo"of Samvarana and mother of Kuru is said to be
Adi-Pasya. 2yt
the dftughier of the son named Tapati, Vasishta obtained
her from the San to be married to Samvapana
fra: wff YW i
fiifWnft erar i
gii^maram k i
Bfqt flsrsrarara f5 TT. i
frrart frrat migwra ii
Let U8 now look into the meaainge of the terms used
here. Paachala refers to Saatrai in general including both
karma-kanda and gnana kand the Dekshina and the
Uttara Panchalas.
ST^T^iTcrRr R^RTJTR 3T55 ^
sirmii; II
5nfT^ n

SamYarana denotes retired or secluded state, particu¬ larly by the subjugation of the senses. The Panchalas* over¬ coming S"lmvarana and the latter's flight and concealment as well as his regaining the kingdom and marriage of Tapabi by the intervention of sage Vasishta, are all relevantly signi¬ ficant With the above definitions of termS) it would not be difficult to see that Euru and Kuru-kshetra signify iin* portant factors connected with karma-yoga proper. Tapati the mother of Earn clearly points to Tapas. Vasishta"s going to the regions of the sun and obtaining hif daughter from there to be married to Samvarana on the earth, are detailed in as plain a language as possible. It has therefore yet to be divined how this is g dug to be converted into human history/ The sun and his daughter should perhaps be eliminated altogether by some ingenious criticism io 2S8 BfABil*BBAB4TA.

establish the purely humaa character of Kura, "^thout so much trouble, it might be more easy to elimkiate Kuru himself and the stories in the text as a whole. What harm is there if this is done? It would be a very wise act and would save so much criticism. It would indeed be wiser still if the critic eliminates himself from all this profitless and thankless task and s^we the poor religious folk from unnecessary confusion. Besides the common name of Soma-vamsa, we have now seen how the same dynasty took special names such as, Pourava, Bharata and Kuru signifying definite scientific facts, instead of meaningless irrelevancies.

b. We may now proceed with the origin of the Pandavas and the hundred Kurus directly connected with the main story. It is better to trace two or three genera¬ tions backwards to obtain a clear idea of the subject. We

may start with the orign of Santanu and his son Bhishma, as both of them are known to be important characters in the Maha-bharata. Santana is described to have been origin¬ ally a king of the Sury-vamsa, named Maha-bhishak. While ho was enjoying swarga, he was cursed to be reborn for having looked at Qanga in her naked form. At his own choice he came down as tho son of Pratipa in the Soms- vamsa. Ganga also returned from swarga thinking of Maha-bhishak and therefore became the wife of Santanu. In tho meantime the eight Vaeus were cursed by Vasishta to be born on the earth for having interfered with his cele¬ brated cow named Nandini the daughter of Kasyapa. Daring {heir dowa.-fali from ^he. heavens, they met Ganga returning from swarga and prayed to" her to their mother in their rebirth. She consented and the eight Vasus were born of of her by Santanu, but the first seven, she killed immedi¬ ately after their birth. At the roq "it of Santana, ehe saved the eighth son bat left Bantana finally lor having violated a Am-Pabva. 33t

VOW for noainterference with her conduct. The latit aon was the Vasa named Dyu who actually took Vasishta"s cow and thus perpetrated the crime. He was therefore ordered to remain long on the earth by Vasishta, and he became the famous Bhishma in the great JBpic. This is the subetance of the narrative in or dinary plain language. But a refer¬ ence to the points in particu lar must strike every thinking man of their inapplicability to human affairs. Without farther comments therefore, the technical meanings that may be gathered conveniently from the names themselves, may be carefully enquired into. Maha-bhishak, Pratipa, Santanu and Dyu are particu larly noteworthy, irrespective

of the connections of Ganga and the Yasm* Maha-bhishak points to the great remedy sought for overcoming the worldly miseries. Pratipa denotes the tendency to tom back or nivriti-marga- Santanu represents the peaceful state of mind attained by the subjugation of the senses. Dyu literally means brightness, lire or light. Santanu is said to be so named because he was born after his father Pratipa attained peacefulness of mind.

sRftTO gtfr i

mi!l. ^ I

fTOTW: tt

Nandini the cow of Vasishta represented as the dau¬ ghter of Surabhi or virtue and grand daughter of Deksha, refers to Ananda or divine happiness the result of devotion and Tapas. The drinking of this cow's milk makes man young and live for ten thousand years*

ww »n 3 i

»rt swrat 3 ar i

<ij<i>w3gTWiH. i

MAH4<Bu4B41Ar

anm: tgli ^ Sir^ I

<vyfgggn% « aftijfiwtlw: •

The son of SAotanu by Gangs, by his devotion and celebacy became Bbishma the terrible. He is said to be blessed w itb the power of retaining life as long as he wants. His name is Deva-vratha and represents Bhakti-yoga.

a 3 I

anr ^ i

arjRCTrft ?r ^ i

<ift5i3rr»?r? osr atrft i

^ jrfrfir i

5rrf:*cn?|fs:5KRf Iff; I

an-TTf^ I

<T5»5Rj mk 5er 5iRg: i

5rw II

Besides the river Qanga, Santanu is said to have mar¬ ried another wife named Satyavuthi. Her story and origin are specially interesting as they contain technicalities worthy of notice. She is described to have been originally the mind-born daughter of the Pitris called Berhishados, und she having mist"ikonly considered Uparichara Vasa and his wife Adrika as her real parents, incurred the displeasure of her real fathers. She hod therefore to be born as the daughter of the Vasu, in the womb of a fish at the conflu¬ ence of Ganga and Yamuna. The fish was caught by a fisherman and she was taken out of it along with a brother who afterwards became the king of the Matsyas. She was given back to the fisherman who brought her up as his own. daughter, having been issueless himself. The fisherman’s duty was to ply the ferry boat across the Jumna and she was entrusted with this work when sho grew up. While AdI"Pabti-

engaged in this duty she was met by sage Parasara who became emamoured of her and begot Vyasa in the island close by. The child was immediately born and attained to seven years of age at once and was named Krishna Dwi* payana. After the birth of the son, she became a virgin again by the grace of the Rishi. She was afterwards married by Santanu and known by the name of Satyavathi. Sh e had two sons named Chitrangada and Vichitraveerya the former died young and the latter married two wives Ambika and Ambalika, but died issueless soon. At the request of

Satyavathy, her previous sou Vyasa begot Dhrita-rashtra on Ambika and Pandu on Ambalika. Thus runs the narrative from Santanu to the Pandavas and Kurus. There are however no possibilities of explaining the incidents detailed here, as events occurring in human life- Satyavati is des¬ cribed to be originally the mind-born daughter of the Pitris called Berhishadas, known as Achoda from whom a divine river of the same name originated. It is stated that she has not seen her own fathers and her fall from yoga is attribut-> ed to her having mistaken the Vasu and Adrika to be her parents.

^ ^ «BWif *rw i

fwr ^ I

xsRir (^*1. wrarftsrpRft i

^tT 5^ ft<it ^ wwRiaiwi msi I

!iRn i%r?rn '

«T ^ JJSRTf I

4t*i«ST <rmr or ii

MAHA-BaUkHAtA.

According to Niroktom, means The two aspects of Mahan or universal Intelligence are determination and reflection or fancy.

^rWR: I

5re«i I

^ ???rt9r <Ji«dr«ii%r8r: i

firg^ w Wjj: ^Rawsra rwrt:

tRu*®® rfSS^iti arreRT sts^ggnm I

5RraRr g#»nf3i i

gsi; 1

»gni^ jnEr5i:l I

g (Mt^ sanmR?: \

»«[PW8r< ipr I

5t^: a»?tp?Rwf%Rrw: u

Thus we see that Berhishad refers to Budhi or mahan and the Vasu son of Manu to Samkalpa or reflection.

«R ffireaiRn: I

!n«T gang

The descent from the higher to the lower is meant by the down-fall described.

ftg? "nng nr ii

Thus there is a deterioration from Achoda or pure water to satyavathy; satya-vat, resembling satya or Prakriti.

gRRRi^sgg M g?ag: II

We could now more or less see that in the cap^ity of the mother of Vyasa, analyser of the Vedas or in that of Adi-Pabta*

the wife of Santanu, purified body, Satjravathi represents a lower stage of Prakriti more suited for karma-yoga than for gnana yoga. Satyavathy and Vyasa are therefore more pro¬ minent in the Maha-bharata than in the Ramayana. We may now pass on to Dhrita-rashtra and Panda. Both of them are described as the sons of Vyasa himself. The Soma-vamsa virtually becomes extinct at this stage and takes a new form altogether. From Vyasa or analysis, Pandu, white or satwa is produced ; or Panda, wisdom results. But the elder pro¬ geny is described as the blind Dhritarashtra, the significance of which is worth enquiring.

Dritarashtra is said to have been originally the king of the Qantharvas named Hamsa and born of mother Arisbta* His present mother Ambika having incurred the displeasure of his father Vyasa, he was born blind. This is the Puranic

description given in the text. The real explanation could be easily gathered from the meanings of the peculiar terms used. The king of the Qantharvas refers to imaginations or building castles in the air. Arishta literally means ilMuck- and Hamsa denotes egoisms or Ahamkira. Drita-rashtra, signifies attachment to the rashtra, V ishayas or material affairs. Combining the parentage as caused by the great Vyasa, with the above ideas, we can clearly perceive that Dhrita-rashtra represents the state of mind filled with worldly desires although devoid of all external transactions. The blindness denotes complete ignorance of truth. The Bhagavat-gita is most explicit on this point.

Maba-Bbabjlta.

inr«T i

WOT ftwOTOi^#r I

«Wr«TWOT: ?r II

Control of the senses by the mind is the process required for karma-yoga. But mere physical inaction without the subjugation of the senses, will not destroy mental mis* chief leading to utter ruin.

«OTWt ftwRC.3«: «f#iTsrra^ i

OT»?: OTOTH!?I^rfintra% 1

w^rsru^OTSttsrff: i

3l%OT?fl 3i5OTOTc!r»R«r^ II

Mere thought of material affairs creates an attachment to them. Desire follows attachment, then anger, then con¬ fusion, then loss of memory and reason, and finally ruin. These are exactly the functions attributed to the blind Dhrita-rashtra prominently figuring in the text* Pandu represents the opposite tendencies and is described as the

younger brother* Evil is always natural and appears first. Good has to come by some exertion and could not therefore precede evil. Pandu is said to have originated from Marnt-gana or air, alluding thereby to some process of Prana*yama.

: ii

b. The origin of the Pandavas, Kurus and PaUchali has been generally noticed already in paras 8 and 9, and wo have found that none of them could be explained as having been born like ordinary human beings. Dhartna who 4)egot Yudhishtira on Kunti is described in the text as the em-

bodiment of yoga. Tadhishtira moaniog . brave in battle naturally therefore refers to perfection in yoga itself.

9i{*!r €i I

n»#r: swint^ga: ii

The five Pandavas are said to represent five Indraa and Panchali is described as having been the wife of sage Moudgallya and known as Nalayini, She is also stated to be an incarnation of Indrani or Indra"s wife.

3'!^ ^STTcTT I

iciTi^cTT^ ^Rrcnft?r^>j3rr i

li[^flrPrfrf^«Tr i

»j3iRf3^OTt : I

sftarrftsft ^>wr5ii%m 9?% 1

^rgcqwr ii

^ ^ 'CT^ l^ftRSTT ^3: '

?sr ^4 it^tTcgft 11

Nala means a tabular vessel and Mudgata also applies to a hollow grass like reed. The story of Nalayini and Moudgalya naturally refers to the practice of yoga through

Sushunma uadi. As regards the five Indras, the Niruktom has the following.

*^AB4>BrASATA»

<TiHi%: !n«ft

qi II

The five vital airs, the five Elements and the fiive senses are all alluded to here. Drapada, the father of Panehali is said to have originated from the Marutgana like Fandu.

qijwnii i

jrt ijqiwi. «i«rrat ii

According to Niruktom, Drapada denotes a yogi or sanyasi wearing a pair of wooden shoes, Dru, wooden and pada shoes.

Panchali's origin is explained thus in another Parana.

iiRrrat 'q -inqiiw^jit i

^ 51^ si^cJjqr i

qr stq>T ftqffpn gnq^ ll

**Ia the krita-yaga, she was Vedavathi daughter of Kasa-dwaja, in the Treta, she was Sita, daughter of Janaka and wife, of Rama. In the Dwapara, the shadow of Sita became the daughter of Drapada known as Droupadi. Owing to her successive births in the three yagas she is known as Tbrihayani.'* The description of Panehali as the shadow of Sita furnishes a definite clue for determining the greater importance of the Ramayana as compared with the Maha-bharata. It also suggests at the same time that the subjects treated in both the epics are of allied nature. The Ananda Ramayana clearly mentions that it was the shadow of Sita in the Tamasic from that was carried away by ^vana and retained in Lunka for some time.

Adi*Pabva.

aw 5rt arpWfais isftr i

?ffit w Bifiwr ipai i

awilF ^ ^Wf!Tr ?«r SWT I

"w^art ^«rwwr ^aisr % ii

Regarding the wigin of the Pandavas and of Panchali. the Markandeya Parana plainly states the whole fact.

itarRig"WRtS ^ i

Sri^*?^5ar w: i

fs^rt ^»??i#5rtw^T nan i

TO gafta <TTOnr^ »ft4» s^J3nTO i

aj^ <nnt TOSJr: i

3w^ TO^r I

<r^ >wm%w aj^5ft<!t: snaTT^: I

nwtmr JTfWPir swr gnt^Rra^ i

nt 1?^ 5wt snww i

afsiwft i

»T:gwi*ls»l^lc4i ew II

** The Pandavas are the incarnations of Indra in five or ms, for benefiting mankind by destroying the burden of the earth. Panchali born from the fire is the incarnation of the wife of Indra alone and of none else. This is the ex¬ planation for the five Panda vas keeping a single wife. You must know that the yogis can assume several bodies at one and the same time."

^pftwr: ^aiwPt 11

No further descriptions are necessary here to show that the venerable authors intended to convey some important religious instructions, rather than narrate without purpose, some historical incidents which would naturally encourage polyandry or other forms of immorality. In spite of tb^

prevailing archaaological notions regarding the composition of the Poranas in pieces and in different periods, and especi¬ally as later productions, the discoverers of these facts could see, if they have eyes and if they would use them, that all the Puranas are unanimous in their descriptions of the facts in question. They do not differ according to th'q customs of the periods in which they are now declared to be written. All the current criticisms could have been avoided, if only the texts were correctly understood before the publication of irrelevant comments. Xu all civilised countries including ancient India, the ordinary practice of commentators and critics was to read and digest the texts before they set about their profes¬sional work. The total result of the labours of critics of the present type simply establishes the existence of a procass of literary blunder which demands immediate rectification in the interest of general education. The story of the Padavaa and Panchali is told in plainer philosophical language in several of the Upanishads and the following is illustrative of this fact.

?«rf sr \

(rt: i

mg: I

gg?rrat I

mgm i%?w

ggsrt i

^3 rntg >?twi ii

* False pretences without continued practice of yoga are of no avail. By meditation of the kundalini as combined with Fire, tJio Prana and mind should freely enter the Sushumna and the great path withiii, whore the five subtle

elements should be meditated upon in their divine forms. This constitutes the process of five Dharanas.*’

In the rituals connected with the Knrma-kanda, a con¬ cretised form of Karma-yoga, actual fire kept in a pot is used for oblations and it is treated as an indispensable acces¬ sory, by a religious Hindu. In consideration of the reli¬ gious necessity of a wife to partake of all such ceremonies, the term fire or Agni is commonly applied to denote a lawful wife married in front of the holy fire, Agni-sakshi. Pauchali is said to have been born from fire itself as des¬ cribed in the Maha-bharata>

The Skanda Parana has the following on the subject.

wj sran i

9Ti^rat?f ii

The Devas of the five elements making up the physi¬ cal body of man, remain in their respective elements in the body Brainha is on the earbhy constituent, Vishnu on water, Budra on fire, Kswara on air and Sadasiva on Akasa*’.

The Linga Parana explains the same idea more clearly and more completely.

jjdNr: qrq mu \

MAE4*BHABltA.

%sni: !wn firafsr 1

^W!i ^^^rtrprttftra: I

wmtengwmr i

s^fiflr!^ ft t^’ff «rwRJig5ift»nBr i

snfKiw g:?fl*ir n I

fit- ^ «r>fNi8tif«35n i

^3«fr sjfjftsft^r 1#: 5r»wtittPRft I

sqic SI nf wrwftiRrr i

w^stiimfsn 5t»ilr: •raift i

*' The efEcieat and material cause of all that is existing, is Siva, who is spoken of as consisting of five divine forms known as Fancha-Brahma. The first is Kshetregna, the •enjoyer of everything and styled Eswara. The second is Prakriti, known as Tat-piirusha representing the cavity within which Paramatma is situated. The third is Budhi accompanied by or developed by Dharnia and the eight angas of yoga, and known as" Aghora. The fourth is the special Ahamkara representing the knowledge of everything as * 1 amt* and known as Vainadeva. Q"ho fifth is the special knid of Manas which pervades everywhere and styled Sadyojata.*’

These are reckoned as the five divine manifestations of Siva. Those who still retain any doubts as to the real significance of the five Pandavas and of Panchali, are earnestly requested to read carefully the whole of chapter 2L4, Adi-parva of the text itself narrating the story of the five Indras and of the boon granted to Nalayini. It will be clearly evident how all the Puranas are at one in this matte^ as in everything else now totally misunderstood. Th** names of the five Indras given in this chapter may be com¬ pared with the description in the above quotation .

AdI"Pabta.

I qw: m: ti

Any Sanskrit dictionary will suffice to explain the meanings of these names. One or two interesting facts may also be noticed hero in connection with Pauchali and her marriage. The mark required to be hit upon in the stipulation for her marriage, is stated to be somo portion of the sky, and the implements to be used are five arrows all together on a bow given by Siva.

^ ir^iciRr I

ar^ft^T 55^ %T ^ ^ 555«rr u

^ ijIRw: ?riRn: i

5^: 1%^“ ^?rrT^: II

After the marriage, the Pandavas agreed that each one should live in turns with Panchali for a year during which the other four should not see the couple together. This is clearly suggestive of the specific processes of meditation in the yoga practice each stage being kept distinct from the others.

^nri r; 1

ti:%^ fFwrr I

26? MAH&BBmvA.

|m,T sr: I

s vft tt^wiRffPr ^ ('

The dark colour of Panchali mentioned in e text as well as the name Krishna applied to her are su^^estive of tlio destructive process required by Yoga. She is described os the source of destruction of all the Kshetrias in the world. This clearly me ms that all material notions and desires of the world obstructing the path of real knowleJge should be annihilated by the fore; of Yoga. It is hoped that the signi¬ ficance of Kshetrom as representing material form repeatedly noticed is not yet forgotten.

at gsfiflff I

5oin Prsftj;

|at: ^r^rnt i

f^Jit gi«an»5gr ft il

If all the above enquiries male a!td the explanations obtained are still considered insuflliiient for the conviction as to the real significance of Panchali, it would be hopeless to

attempt any further proofs to remove the current notion of her having been the common wife of five brothers among mankind, and the consequent inference as to the production of the Maha-bharata as an earlier one than the Ramayana. The logic of the inference as to the date of the text is however defective in every way. It assumes a proposition which is not proved in itself. That ancient Indian literature of every kind always treat of the customs prevailing at the time of their production is simply meaningless. To establish the view promulgated without external evidence and against internal evidence, the text should be pro. nounced a purely historical treatise, and particularly one of a worthless kind, devoid of facts, devoid of value and

devoid of morality. Would the critics kindly consider how the number of five husbands was fixed for the polyandry in question or* the five -arrows for the hitting of the mark ? Would the historical effect be altered if the number is reduced or increased ? "fheso are perhaps only insignificant facts for the application of their eyes which would survey but broader and grander matters in the interest of civilization, as they understand it. But it is a pity that they often forget that the greater portion of man¬ kind is poor and uncivilized and could not afford to soar so high as to lose the benefit of religion by ignoring it in this fashionable manner. It is therefore earnestly hoped that such grand theories would not be forced upon the poor innocent folk, yet unripe and unqualified for their voluntary reception.

c. We may now enqiiire into the functions of Drona, Kripa-, Dhowmya &c., who are mentioned as Bramhins, but

also forming prominent characters in the general story. We have already noticed how Droua was born to Bliaradwaja without a mother. Kripa is his brother-in-law, and Aawas-thama his son. Drona is said to have quarrelled with Pan-chala-raja and obtained the northern portion of his kingdom. Drona thus represents some specific portion of Gnana-kanda as opposed to the southern Panchala or Karma>kanda. The expression I found in Pranagnihotra.
Upanishad, gives a clue as to Drona signifying some intel-lecual attainment.
The preceptor or Acharya of the Pandavas is said to have been sage Dhouinya, younger brother of Dovala-
cT n
Maba-Bhabata.
The name Dhoutnya is clearly suggestive of the Dhuma^ rnarga or Kai^ma-yoga to which the whole story refers. The necessity of a Bramhin preceptor is mentioned for the attain¬ment of a kingdom by a Kshetriya as well as for its preser¬vation. The kingdom clearly refers here to a heavenly one and the Bramhin preceptor to the knowledge of Brahman. None need therefore take the trouble to suspect at once the probalility of an interpolation by any interested section.
^ 11
d. The incident narrated as preceding the marriage of Panchali is the destruction of Baka at Ekachakra village. We have already noticed that Baka signifies a mental defect, known as Derpa or pride ; il The word
literally means a crane and hence a cheat* He is described, as residing in a cave adjoining the Jumna river in the vil¬lage. Ekachakra or single wheel refers to the heart or mind situated on the side of the Ida nadi. The Rakshasa is said

to have been domineering over all without ’ distinctions of caste or creed, age or sex.

«T535f^T%fer Sir »

Sir^ ^ I

flr^r i

The destruction of the Rakshasa by Bhima, son of Yayu thus clearly denotes tli^ annihilatio!i of this evil nature by procasscs of Pranayama as u preparation for fiitui"o connec¬ tion with Panchali.

Aol"PABvi. 2^

0. Tho PandavAS obtained half the kingdom from Dhrita-rashtra and settled themselves at ‘Khandava-prasta, which was afterwards named Indra-prasta, having been rebuilt for the use of the Pandavas by Viswakarma, at the instance of Inrlra. The place is said td have been originally the capital of Ayu, Pururavas, Nahusha and Yayati, but was destroyed by the curse of Rishis who were annoyed at the misconduct of Pururavs*

3^r rwpr: i

^ ft ^ q^Rrejsr jwrftgn i

3 ^ni5*pwnnftw ii

5^51^ II

ang: tfSRC *rrarft!ir i

ft^^fPcT w 3 yrRifl’ I

3 »I5^ I

ftjnftrfi gran^fsTRi: % i

3< ^ I

The geography of Indra-prasta as could be gathered from other Puranas is very interesting and would be ex¬ tremely confounding to the modern Pandit and critic.

. 2J>6 M aha* Beahata .

^ ^nracf ^qt;g<r i
^t?^r ^3CT^^ i
5S55i^5®t Ji^rkr »f5f^r*r: i
5?^ <sinig«tir<m^ ?5^3?srr(5ra g»?fi i
JTjs^re^jsr 5r ^^rr: i
5ra jgi:n:^r sCf i
'rt SR"Rf i
Sira; <R?ri »r^ <i
33?g?rwi. II
" To tho oast of Prayag aro tho sovon Thirtlias of the bovoii Uishix. To tho west is Ni^amoilbothakom. In tho luiiUllo of these, lies Imlra-prasta, on the southern bank of the Jumna, whicli is also ludra's, Khaudava forest. In tho middle of this In Ira-prasta is tho holy Dvsruraka '*
From this quotation wo obtain the names of nine places known as Chakras by the yogis.
vTcT^ I
?ij:?TJt?r?f^Rrr% ?r ^ff^fr ii
"Without a knowledge of the nine Cliakras, six Adharas three Lakshyas and fivo Akasas, a yogi is but a Yogi in name."
5l^[«Tq[cT^^rr&JT^%Tk ft \
jTTfirf \
er^: W"jgfiiT^fcFr snrvrfres^ i
^5?"4r sr^TRir 5ir«jr4 cT4r i
^r54r^^?T5^3|J5^q^ Tnrrf^ ^f|5Tr i
w^k ^rr^^irri: ,?T4r5T4 i
ADI"^ABTAt 257
iitnsd t
^1"'^*! ^loTfts !npnft|^ I
■As I

^ ^ »ig<rfli ’Br*ft<ft5 <i»&ft«»aH, i
snas^V a<w "fts *a5i^?r««^>ra i
’234)3 I
irtrc^ ^ i
ai^ |ww 22»n»3^ i
#4 ^rg: sr^aw li® sraig swan ii
aiipranir
** The localities in tiie body represented by the names of holy places are detailed. Mathura in the heart. Easi between the brows. Maya in Adhara. Eanchi near the sexual organ. Avanti at the navel. Dwaraka in the throat Prayag in Prana. On either side of it is Ganga and Yemuoa and Saraswati in the middle. Prabfaasom between the chin and throat. Badri in the brain. The following are Peetahsi Poundravarthan and Nepal in the eyes, Poornfl^iri at the forehead. Eanchi at the waist. Jalandhara in the breast Bbrigu in the ear. Ayodhya at the nostrils. Bi^amhya in the brain, Saiva above the forehead. Sakta at the tip of the tongue Vyshnava at the heart. Surya in the eye. Bodha in the shadow.*’

In spite of the inconsistencies in the modern geography as compared with the given descriptions, the texts are not to be condemned on that account, nor the modern geography* As the mistake lies in the absurd identification of former with the latter, the interpreters alone who cause this unnecessary confusion deserve to be warned.

MAHiL .BBABAt4t

f. The last item iu the Adi-parva is the burning of the Khandava forest. It is described as the abode of Thakshaka a friend of Indra, other Pannagas, Bakshasas and wild animals. But no human beings are found in the

forest. It was once occupied by the Asuras and was destroyed by Agni or fire at the request of the Devas. With the help of Krishna and A^una it is again burnt down, thus rendering a groat boon to the world. Thakshaka had left this and gone to Hastinapurom before the fire took place- Maya, the Asuras' Architect escaped death from the fire through the mercy of Aijuna. Thus far the story is narrated in« the Adi-parva.

3Trcy^ i

g5pr!?5i<iii •

5<r simi sireiara: i

«rra4 g^i AiTu^<l ipr<3(. I

asr i

fr«it I

w^HPlr afSR[: «ri5^ 5r?r; i

^ ^5 f"l'nwit »

It is clear from this description that the forest indicates some obstructive item demanding destruction by fire. It was once destroyed for the protection of the Devas. Now again it is destroyed by the help of Krishna and Arjuna for the benefit of mankind. As the abode of Thakshaka, it refers to duality or differentiation. Khandava or in pieces, denotes tho idea of finite individual distinctions as opposed to generalities and unifications. The escape of Thakshaka and Maya from this fire is significant and may be under¬ stood as we proceed with the story. We may however end this Adi-"parva here. The modern state of affairs, no

doubt makes one fear, whetlier explanations of the above kind should be continued, in consideration of the prospect of a disappointment which naturally awaits such attempts,

especially at a time when the public in general are in the least prepared for them, and the dangers to be guarded against are unfortunately too many.

g« wt«rat f%

sRsrfWtl 5ii^: BPRi"nm II

SABHA-PARVA.

O, The comtriAction of tJk/e Sahhat the Ea^jasiiya sacrifice and the deatruc (don of Jara^sandho^y the gamhli"iig and the Pandams" exile to the Forest, As already proposed, we may now commence with our enquiry into the signi¬ ficance of the important incidents, mentioned in the second Parva called Sabha. lu conformity with this title, the story starts with the construction of the Sabha at Kbandava-prasta, by Haya the Asnra architect for the use of the Pandavas. The details of its description may be seen from the text by those who are inclined to read the same. It would be enough to note here that many of the items which might at first sight appear as exaggerations or meaningless incongruities in the description are full of useful and practical technicalities, to deal with which here, would not only be out of the scope of this book, but would also be a profitless work* The main object at present is to create a conviction as to the existence of such valuable informations in iihe literature, which in itself has become a snffioiently difficult task Under the exiting circumstances.

<ig;aTOi<^ ll

Besides, it IS confidently hoped that when this main object is accomplished, better, and more valuable explana¬ tions and commentaries are likely to be forthcoming in abundance from . more copipetent and erudite scholars. Sage Narada is said to have appeared before the Pandavas after

the construction of this Sabha and in the course of conversa. tion, he expresses his opinion about the Sabha as the best in the Bhumi or earth, and enumerates and describes in detail five others seen by him as far superior to itself. The descriptions of five divine Sabhas, belonging to Yama, Varuna, Kubera, Indra and Brahma are given in detail by sage Narada. A perusal of the original text on the sub¬ ject will not be uninteresting or unprofitable if undertaken with some sympathy or at least without a bias.

St erra i

«*n siPtsrifttwist^ sTRtri

TOT 3 ^ I

?i^55W %aRrfitsmsT =sr i

TOt ^wit nttrom »

OTvgT 3 ^ ^ I

^ 5ti»r ^kssr Pt^tnittsiTOf i

sftwsRra TOsr«iWsr?n i

<cmsiin <T<«^t3tsig%«r^ i

sir <Tr4 TOR f I

tn TOT TO3.WSSt I

^RtsrWTOTW S^SRft :qtPT in»3^ I

si>iT i

Sabba.>Pabtai

!un8>!r «wiJn«ir gmararoffw »

ai5?r: gfeOTfWR i>wr>rt i

wn wfwtspwpRrr I

f^<n! ^T^Pdf^T f^RTSW I

aror OtfiRrr w i

«f qjfJTT sRwn t

nra «awraf i

jft 5f *niRi I

w OT g gr>ij# St ?nwt i
«ril *frai^<firasw: i
^ Ji? “sr i%f%d ^ w a*n I
>pits*?fR!j f^RTW drg^^r sta dft i
asrt wr arw I
’igRR^RW gd: i
fef^f«5i«5i%f^5i: ??!r& wg ^(Wi. i
5i?af *pn ?2f5i^ TOF<ra ii
Narnda said. I have not seen a Sabha so grand on the earth like yours. But 1 shall describe to you five other divine Sabhas belonging to Yema, Vauuna, Indra, Kubora and Bratnha respectively. The bright Sabha of Indra is constructed b}^ himself, of one hundred yqjanas in extent by one hundred and fifty in length. It is five yoganas in height. Yaina’s Sabha constructed by V^iswakarma is 100 yojanaa by 100 yojanas. Similarly, Varuna’s is constructed by Vi^wakarnia with water in the middle. The white Sabha of Kubera is 100 yojanas by 70 and it is constructed by the strength of his own lapas. Kubera resides in it with his wife named Kidhi. The Sabha bLdoiiging to Brahma is inconceivable. It is eternal and divinely bright, but not supported by any pillars. It is brighter than the sun, moon and fire. Vidya, Mind, the hvo subtle elements, Prakrlti
ifti i M AjEU* Bharata.
and Vikara whi ch constitute the original causes of every¬ thing in the Universe, were seen by me there.”
Thti five divine Sabbas above described combined with the one under relerenco clearly point to the five subtle elements and something above them all. The six Adharas often refe rred to in the explanations in connection with the Dhyana*yo ga are distinctly the matters represented here*

It is propo storous to call them exaggerations or anything else, without, knowing the head or tail of the subject* It would be more honorable to be buried in oblivion rather than shine in such quixotic splendour. It is neither safe nor politic, ‘‘always to expect non-detection and non-exposure.

The next important incident narrated is the perfor¬ mance of the great Rajasuya sacrifice by Yudhishtira at Indra-prasta. In connection with this, the destruction of Jarasandha and Sisupala is described. The death of the former was considered a conditon precedent even for the preparation for the sacrifi ce. The latter is said to have been killed by Sri- Krishna during the ceremc .y at the spot.

Rajasuya literally means the attainment of undis¬ puted sway over all the kings on the surface of the earth. Yudishtira after obtaining half the kingdom is said to have resolved to perform this sacrifice for which he naturally had to fight against several unyielding opponents. But Jarasandha, king of the Magadhas was the strongest of the foes9 he having captured a hundred ruling princes and secured them for the purpose of killing all of them in a sacrifice to be propitiated

to Rudra. Unless these princes are released and Jarasandha ' killed, Yudhishtira had no hopes ofc‘ accomplishing the Rajasuya.

anntsr ?rsrr gr^f : i

<15R5W Jr STOt ?W filWf: II

The significance of this Rajasuya sacrifice refers clearly to a complete control over all the desires for material pro¬ sperity and their evil consequences. The process inculcated

is described as attacks encountered from various quarters to win over the enemies, and treated in a charming Puranic style which invariably carries the reader in his enjoyment of literary beauties, far away from the real topic dealt with. But if the gist of the dramatic setting is understood, the narrative would surely be more interesting and could be better appreciated. The very idea of treating subjects of this kind in an apparently historical form with a view to appeal easily to the minds of the common people is indeed an ingeni¬ ous one and the method is exceptionally peculiar to the Indian literature. It clearly shows to what extent our ancient Rishis were conversant with human character and how effectively they have succeeded in creating a dramatic interest in the treatment of subjects entirely different from human history and particularly devoid of worldly interest. It is only a pity that they thought fit to condemn the work of perpetuating human history in the Sanskrit literature as an offence against Saraswati, Goddess of learning. Other¬ wise, the modern historians who make so much of themselves could have seen their own insignificance before them. The first and foremost of the enemies to be destroyed was found to be Jarasandha for the purpose of accomplishing the Bajasuya 6acrifi<!!e. The" import of this story could be easily understood from the description of his birth and origin. He is said to have been born in two pieces by two mothers and afterwards joined together by Jara, or decrepitude and hence named Jara-Sandha. He grew very powerful and becaine invulnerable by ordinary processes of lighting. Sri-Krishna had to devise a special plan for his destruction by Pmna-yvdha, As advised by SrbKrishna, Bhioia tore him in two pieces and

as the pieces joined together again, Sri-Krishna showed a piece of grass torn into two and placed in an inverted po8i>i tion. Bhima son of Vayu caught the sign, tore Jarasandha and placed the torn pieces of the body inverted. Thus was Jarasandha killed and the one hundred ruling princes im¬ prisoned in Magada were released. The description of the country of Magada itself is noteworthy. It is said to be situated in the midst of five great mountains. The follow¬ ing couplets from the text on the points here noticed will not only furnish the necessary clues but will also afford great literary interest to the reader. The peculiar pliability of the Sanskrit language and the command the ancient authors possessed over it will become strikingly evident.

^rr g i

f»fK: n

Sabhi-Pabva. S65

sr 5(g §ngi: i

snut3%:5 St?T«5r: XI ?[(fT5WOT| I

»ftw Ki%3r

5^: SWRfrfJrf^it f|[<?r. «TT^; I

31^7^ sRrgjT^W^r i

*fl«^5R35r f^r4Jre{ w»ra«3[I

®T5tf7 3l|sr JI!f^3-7iI sfiliS 5 l

»Rnig5e!f»i i

3r<igs!7r<T s^jfr !?Jwr5i73(Tarf^n i

air<^sT %3 ^itj?iwi«yi«Rr^. ii

"PJ TTjPi. >T;i% l

f^3: g"^+T!37f nm^T: IH: I

^ftrf Piii"S; CrsT ST*reriir i

irar «5l^'*iFlie!:rr7 ■g*Ti!^«"ra)Tf: i

3? iO"^^ ?t*7^:-T: j

?5rp?ff 5sr^r^fr-«JfRi?F3ftT u

Magada donotoa a mixcfl fcribo, the product of a Kshetriya motbor au.l a Vysya fij^ther, known as a Prati-loma caste as oppoiod to aii Auii-ioma. The term commonly applies to a bard, a iniu."itroi or more clearly to a slave. A slave to the human passions and desires is what is alluded to here. . The Vysya father refers to tho rearing of cattle or beastly tendencies, and the Kshetriya mother to tho addi* ction to all tho materialities in the world* Tho tivo moun> tains forming tho boundaries of tho ^lagada country repre¬ sent the five gross Elements composing the human body, Jarasaudha* the mouai*ch of this country is Prana or life breath consisting of expiration and inspiration. These two breaths are join^ together by J"ara or mortality and Jara-

sandha rules supreme and keeps all other powers* under bis sway to be sacrificed to Budra or death. This great monarch is said to have been killed by Bhima, son of Yayu by Fran a-yudha and all the minor chiefs kept under his clutches released. The whole description refers to the practice of Prana ‘yama prescribed in the yoga^sastras. The Bajasuya a s explained above could be started only after the destruction of this Jarasandha. There is yet another foe who has to be killed during the performance of the sacrifice, lie is Sisupala. His origin too narrated in the text is worthy of attention. He is said to have been born with three eyes and four hands. At his birth a heavenly voice said that if the child is embraced by one destined to kill it, the additional eye and hands will disappear. Sisupala was the son of Sri-Krishna’s aunt and when Krishna went to see the child, at his embrace the third eye and the extra hands vanished.

Thus runs the story of Sisupala.

WRT ^ I

4 ?|r ^ ii

5f«pf h

The preparations for the Bajasuya commenees with the victories to be gained over all the rnlers on the earth, the Parlhivom-ks/tetrom. Yudhiahtira remained at Ehandava Prasta, and the four brothers proceeded in the four direct¬ ions, subdued all the ruling princes and brought with them valuable treasures and rarest stuffs. There are ten full Sabhv*Parva« -iw;

chapters t rom 26 to 35 giving detailed descriptions of places

visited and the kings subdued, affording ample scope for historical and geographical critics to waste their time and skill and to display their complete ingorance of the subject. All possible varieties of theories could be easily applied with impunity to condemn this portion of the text as interpo¬ lations or exaggerations, as long as the real import of the narration is not cared to be understood by any body. The Pandit could also, with his present attainments limited to the study of grammar and dictionary, conveniently get over the difiiculty by proclaiming that all those countries and rulers existed in days of yore as exactly as described He is quite safe and secure in his position without the least fear of disturbance to his brain. He has taken the monopoly for this unknown subject and has taken proper care that no ideas which would tend to worry his intellect are permitted to approach him.

The Rajasuya ceremony is described as having been celebrated with the usual splendours of a Hindu Festival, the decorations, feastings, charities and amusements always accompanying* It is particularly noteworthy that among the sacrifices, the Bajasuya in question does not mention the killing of any animal or other living creature, during the ceremonyi except the destruction of king Sisupala. The practice of killing animals for religious sacrifices is a dis¬ puted and ever misunderstood subject, the treatment of which however would be an inconvenient digression at this stage of our essay. We could easily see that in the teno Baja-suya, Soo to create is the prominent idea and not

destruction.

A close reading of the text describing the death of Sisupala will furnish some useful clues to the meaning of Mahjl-Bmaiiata.

tho Rftjasuyft ceremony. Sri-Krishna at his} arrival having been honored as the chief among the guests, Sisapala became enraged and condeintiod tho act in the presence of all assembled.

cTt ST

After some time Sisupala prepacoJ for a fight and Sri-Krishna klllei him with his ilisc. A bright light emanated from the body, bowed to Sri-Krishna and merged in tho body of Srjj-Krishna in the sight of all present.

i •

^ ^sfir^^r i

cTcl^f^^^CT t"Tf: I

^qer?cr sTqsrrf^q i

fRT: qjqssqsrr# ^ i

?T^r =q sT^cif^q \

fTq^cW^SF?T €|T I

What took place at the end of all iliis is curioasly described in the followiilg couplet. A heavy shower from a cloudless sky accoinpanio"l^by lightniiig and thunder as well as by a terrible quacking of the earth is said to have oc¬curred.

spr^ qq^ ^5qi%?Tr^: i

=q=qrJ3 =q qg?q<r II

The poetical beauty atid the physical importance of this description on the occasion cannot be easily conceived or appreciated* It is likely to be denounced a.s one of the vagaries of the ancbnt aatliorri who lnv<3 not; attained to

the high standard of moJorn civiliv.itioii.- The criterion for such criticisms offered is an unknown factor at present and it is therefore unnecessary to attempt criticisms on them* Witli the meaning of Rajasuya as oxplaiued above, it demands no special proofs to understand that the showers without clouds and the earthquake lierein mentioned refer to somo appropriate facts equally misunderstood. We have already noticed in the previous pages tliat the iacarnatlons of Jaya and Vijaya represent Ahorakaras of a higli order and Sisupala clearly denotes one of its varieties. The dostrnction of this ^hamkara hy Sri-Krishna during the Bajasuya ceremony ftirulshos its plain piiilosopbicU signi¬ ficance which can be easily grasped witii the clues already before us.

The dyuth, ur gambiing mentioned as the incident subsequent to the Bijasiiya, is, as already explained, the trial before tbo ordeal of sensations iafiuenced by the previous eifocts of karmas called vasanas Even after the great Bajasuya, the trial has proved a complete failure for the Pandavas. P.inchali was dragged before the gambling assembly and she lia I to implore the help of Sri Krishna, the Lord of yoga, for rescue from tiie clutches of the erned Kurus. The de^icriptiori as to her having been In her Hajaa at the time points to the loss of Satvva character.

The sensations as such are so deceptive and obstructive to the progress of yogi that even after long devotional practice, they could not be truste^l. Their natural teudonoy is to ruin the man and Dyuta or Aksha should always be avoided by the wise and religious* But when one finds himself somehow entangled in the meshes of the sensations, there is none capable of helping him oat of the danger,

dxcopt 8ri-Ki’iHrina tho Lovd of yoga. Panchali’s appeal to the Lord on tUo occ ision and the immediate and effective help pbtainod are stories familiar to every Hindu in the land.

5ft: i

3nf:^ I

5r f^"ir g:rT% i

^T5PmHW5TisiTr 1

Tr/f n

The Pandavas wore at last compelled to carry out tho airreenient to take to tlio forest in case of failure in the game. They had to live in the Forest for twelve years dressed like ascetics, and an additional year, in-cognito, during which if detected, tho forest life for another period of twelve years’ duration should be resumed.

©Twrnrf^i^T ^ i

f^oRT^n^trftr^: srf^^rrftrcTr: i

The Pandavas then loft for the forest greatly enraged, led by Dhowmya their preceptor who walked in front with Kusa grass in hand and chanting some terrible portions of the Sama Veda.

m 3f^<: I

sn^ ftRTl^ I

jjrtigjr: >i3fir i

<itg;rf^«^ i

5!j% <na<wg»igf^ i

3 siBf? g^gwq^w<»f i

«t^5ftjn Jre^ osipiningf^t i

5?«r g ^?rH. ?*rk, 3<>fer: i

gwift*rpi5^?n?jnft g<(fl«nRr *rror i

^ f<5»rt I

xpt gpn^ nrqsert^^ iraf^ i

:iwrai «n»»TOC.^nrtfit#^ »Tf^®ri% i

?fir nrafir if

This is indeed a critical stage in the Maha-bharata demanding some earnest enquiry, for the purpose of under¬standing the real import of this banishment of the Panda vas for a fixed period. Twelve years of forest life combined with one year of undetected living, have to be compared with full fourteen years' banishment in the Ramayua. The difference in the number of years must furnish some definite clue to the difference between the two Epics themselves. The following passages explain the significance of sam-vatsara or year as used in the religious texts. We have noticed in the preceding chapters that the names given to the seasons, months &c. refer not to the actual duration of time, but to the power or authority that enforces the same called kalabhi*manins.

'^Theterm samvatsara does not directly refer to the San. That in which everything exists or lives, has been all, along technically oiiUed a samvatsara.

S7i M4BA*BHABAtA.

qi ^ qnOqlift ^

sr 5T^fir5rri% ;? jt i e «*ri5TRR*m

I ?T%Ff.sw^3t5rf 3rr«i% i iq^t%qn6r i

iR q«5fq<i ^sr; I srq^^rc: i srw: I *^3^^ «rf?*n 1

l q^rri^ qqvwrsnr^ t ^rqircrq^rPr 1 isr q^: wft

5r%: 3^: I cr?35q i%Ir sn^ srqr^qRCT 3TW5?r t ^

Hfiqiqf^llF^ II

** Narayana was the only original One when all else was naught* From his meditation fourteen males and one

female weih born, consisting of . the ten Indrias, the eleventh mind, the twelth Ahomkara, the thirteenth Prana, the fourteenth Atma and the fifccenth Badhi Adding the ten eleuienta, ilio twenty-Aftii is Punisha who merges him¬ self into the original Paroshn. This Purusha is above the samvatsaras which are only subservient to him."

Thus we see that the fourteen samvatsaras refer to the ten Indrias, mind, Ahamkara Prana and Atma, and the smaller nuinter mentioned in the Maha-bhai%ata alludes to a lower stage of Yogic attainment aimed at. The Budhi mentioned lait refers to Mahat-Tatwa.

We may conveniently stop width the Sabha parva here leaving the readers to the text itself for fuller informations, in case they care to have them. We may however note here without much fear that we can already begin to feel that the Parvas as they gradually progress, deal with some progressive stages of a dodnito scientific subject and not the accidental occurrences of worldy facts whoso uncer* tainty is inevitable in human history.

THE VANA-PARVA.

X 0« travels through the Kamyaka and Dwyba vanams. We may now commence witb^tbo Vana-parva. The Panda vas started to the forest and on their way, first visited the great banyan tree calledPramam. surrm^ n

Pramana clearly means religious authority or the Sastras. The necessary keynote is given at the very com¬ mencement which the Pandit and the critic are at full liberty to miss or abuse. A large number of Bramhins and the people in general having followed the Pandavas to the forest determined to stay with them, Yudhishtira was put to the

necessity of providing food for them. Advised and instructed by Dhowmya, Yudhishtira prayed to the Sun and. obtained a copper vessel capable of producing necessary food for all for a period of twelve years.

sT^rf^r ^ ^ i

^ 5naf^ n

The boon obtained here alludes to the food for religious meditation and the Sun represents Atma, supplying light to the ton Indrias, mind and Budhi which constitute the twelve Samvatsaras or years.

Maua"Buahaxa.

The Pandavas then proceeded to the Kamyaka forest on the banks of the Saraswati in the western regions*

?reT^ Tr^^rr i

sRr^JTRr^rn ii

On entering this forejt, a Rakshasa named Kirmira, brother of the late Baka appeared before them.

^r% %ct: i

gf% w

Bhima killed this Rakshasa as he previously destroyed his brother and the Pandavas lived in this forest peacefully for some time.

r%md «Tg5rrf^T i

fr?ft ftT cT^TariT^: i

From Kamyaka, the Pandavas proceeded to Dioyta^ forest with a view to spend the twelve prescribed years there. In that forast they witnessed several Sidha-Rishis and the BravhiM and Kshetrom were well united together.

K |?nR iiw giwrasftf^ i

sijgoTRw w iiHtfJt3r(5)^fftcin I

<K«S feSifiMp^reHC H

g«!wt?fi|5TW ?r<: i

^ iiwon >pr ii

Lei us pauce here for a while. The word Kirmira ineaus varigated, pointiug to rariatious of Ihoaghl or want

of concentration. Tbe two forests curiously nam^ Eamyaka and Dwita being described as situated in the western regionr^ clearly refer to tbe lower Adbaras or chakras, such as JMula-dhar, Swadhishtana &c. The whole of this Vana-parva and the next one Virata, verily deal with the preparation in the lower chakras for the would-be battle to be fought at Kuhi* kshetra, the sixth adbara. The name Dwita-vana is always accompanied by the word Sara in the text showing that it refers to the subtle water and Eamyaka representing the subtle earth.

^ ii

The Pandavas then left Dwita for Kainya forest as advised by Vyasa.

zr5fr ii

4.rjuna was asked by Yudhishtira to qualify himself by Tapas for obtaining from Indra the necessary astras and weapons for the destruction of the Kurus. He was advised to go to the north for this purpose.

if »T0 ?rrcf!^

WR I

•Tin MaHA- BhAR4TAi

31^ jwrort 5ri5r af ^srerra^ ii

'*The Devas have left all their energy in Indra through fear of Vritra. All the divine weapons are therefore availa¬ble from Indra* Go prepared to the northern regions, yielding to none. Everything desirable shall then be

obtained working through this Brahman ** The whole description and the last line particularly denote clearly some¬ thing more than historical narrations.

Arjuna accordingly started for the work assigned to him. He passed through Himavat to Ganthamadana and thence to Indra-kila where he performed his Tapas.

^ 3"*i "RSfnT; I

Indra thon appeared before Arjana and told him that ho should fii"sb sea the three-eyed Siva to be qualified for entering tho heaven. The divine weapons longed for, shall thon be presented from there.

tjqg^irs sifgqi^ fsrjr i

jRt ?tf^i% *»rsj i

5r?T ^nfer: I

(^frt ^ ^ I

Indra having disappeared, Arjana commenced his Tapas accordingly at Himavat.

«iq;: JWrntl I

^ 3pift (^«r^ ii

VanvPativa. 277

Siva came before Arjuaa ia the disguise of a Kiratha or mountaineer and after some bard fight appeared in his true form, when Arjuna worshipped and praised him. The Astra called Pasupatba and the bow named Gaudiva were then presented to Arjuna,

aiqaft iiw siRgRT I

nsRti "gggi ^ PiqtaJi ii

The Loka-palas then appeared pleased before Arjuna and presented him with various Astras. In the meantime Indra sent his car which took him to Swarga-loka which is described in the following terras.

^|5TRTfe[ri?Rr I
3^1^^ iiffiT i
qi* 9^^ 5^1^: «
"Amaravati, the city of Indra is invisible to the irreli¬
gious, the immoral and the illiterate. The drunkards, flesh-
eaters and debauchees have no hopes of access there."
Aijuna stayed there with Indra for five years and
obtained several Astras from Indra and studied the heavenly
dance and music from Ghitrasena.
Maiu-Bh&bata.
'<J78
51?: «s6iJi4t5<ii4 55n?f ^ ainftr i
^ »lf?T (%5i^Riwgf| I
Thus far, the Puranic description should be understood
before proceeding further. The geography and history
detailed should not be misunderstood. The Himavat,
Gandhamadana and Indrakila mountains specified above are
surely not the Indian ranges of hills. We have often
noticed that Indra represents the Kshetregna or Prana-
srrJTirftjT I ii
The five years* stay in Indra-loka by Arjuna alludes
to the control obtained over the five vital airs, the sub>
divisions of Prana. This could be attained only after
securing the Pasupatha astra from Siva, that is, after subdu¬
ing the Pasus, beasts, or passions, by the grace of the Lord
of Pasus or Pasupathi. While Arjuna was in heaven, an
interesting incident is narrated to have occurred, Urvasi,
the president of the heavenly damsels was asked by Indiu
to go to Arjuna and please him. Arjuna having declined
to accept her she cursed him to become a eunuch. By
Indra's permission, this curse was reserved to be profitably

utilized for one year, during the stay of the Pandavas in¬
cognito at Virata’s court.
^ 5r?T 5# <iHftviRi I
^ 5t^ ^ I
ft#?' 5i5r: II
The significance of these heavenily damsels has been
already noticed as referring to the extraordinary powers
Vana-^4bva. ^79
accruing to the Yogis in the course of their practice an \
that any attachment to them will greatly tend to obstruct
fu^^ther progress of Yoga.
^r: ii
Even in the text, Urvasi herself mentions this facti
which requires only to be correctly understood, by advancing
a single step over the Pandit"s silliness and low standard of
education. The Apasaras are described as damsels owing
to the fact that the powers specified appear to the Yogis
irrespective of caste, creed or age according to their tapas,
3RTi<nsr i
gwinf wr i
jsit aHRt at (?ictaar: i
?nraT =a M saraata: ii
** Urvasi said. O! Arjuna ! we are damsels without
marriage. You need not therefore treat us as elders.
Fathers, grand-fathers, brothers, sons, grandsons, all are
alike enjoyed by us according to their tapas.’*
The description of the incident here is too plain to be
misunderstood, as forming part of human history, referring
to some brothels of any civilised towns of the modern day,
except perhaps by those who are. extremely dull or wicked.
Literally interpreted as at present, the incident could hardly

afford any possible hope of drawing moral lessons, in accordance with the professed theory of modern interpreta¬ tions. The real import of the story is however a terrible blow causing utter disappointment to the Pandit, who eagerly expects to secure fair damsels in Heaven, by his so-called religious devotion in misinterpreting the sacred literature* The sacred story does not in the least convey any wicked ideas in itself, but it vividly exposes the modern wickedness in its careless ihisiuterpretatiou.

Vasa-Pabva.

2JJ0

Arjuna’s display of moral courage in having declined Urvasi’s offer was appreciated and the hearing of the story itself is pronounced to be effective in that direction.

JT ?»rt "jRr 1 1

sr aw ii

W’T’IWtRJTsrw

qssgaw i

*naV?i: ii

While in the forest a fragrant lotus of thousand petals fell before ^ancbali wafted by the wind. She asked "Bhima to procure some flowers of the kind for her and Bhima left her in search of the flowers. On his way he met Hanuman in the Kadalivana on the valleys of the Gandhamadana who prevented Bhima from going further in that direction as being a dangerous path for human beings destitute of Yoga-Sidhi.

3T?r: <1^: i

ftsn ^ !r 1

**The mountain beyond this is inaccessible to those devoid of Siddhis, and it is the path leading to Heaven.*’

But in the mean time he was shown the way to the lake

which contained the flowers, Belonging to Kubera* After "much fighting with the Yakshas there, Bhima gathered many of the flowers and brought them with him with the assent of Kubera.

a?rw wtfir i

«rir

swr fgfJm II

Viiri-pABTA. adl-

The lotus described here refers to Pnshkarom or the -internal Akasa which could be seen only by permission of Kubera, the Lord of Tapas.

smiwiT % CRT: I

sFcndj w

The Pandavas then proceeded to the Asrama of Naia-Narayana, anxiously expecting to see Arjuna returning from heaven. After some time Aijuna returned to the Qandha-madana and joined his brothers.

While roaming in the forest Bhima was attacked by a boaconstrictor and in spite of his well known strength he was unable to get out of its clutches. It was Nahusha one of the ancestors of the Pandavas who had to undergo the effects of a curse from Agastya in this serpent form until met by Yudhishtira. At the intervention of Yudhishtira, the serpent was accordingly transformed into a heavenly being and Nahusha returned to heaven greatly pleased,

fts*r nj: wnww f II

While the Pandavas still continued to stay in the Dwita-vana, Duryodhana accompanied by Kama and others came to thisi forest for a picnic party. The Gan-dharvas residing there attacked them and bound them up, while the Kurus cried out for help. The Pandavas then

proceeded to the spot, fought with the Qandharvas and released the Kurus in the presence of Yudhishtira, Duryo¬ dhana then returned to Hastinapura quite ashamed and crest-fallen.

klBl-BBiBlTA*

5^NrsR5r? r i

arl^mra n^Pssr i

ft<l^t«n<ift ww sprt si^ I

»r& I

ftsrrfirftr; i

5i«n a(?>iii. fitsrsR g^S^r: ii

Atter the Kurus returned to Haj^jnapura the Pandavas lived comfortably in the Dwita-vaua. The advent of the Kurus even to this forest refers to the annoyance and obstruction invariably occurring against the practice of Yoga.

The Gandharvas constantly found described in the religious texts generally represent the days and nights, vide, Bhagavathom.

«p"»#?crejr ^«aRK5Rmn i

ggsjw ftr5m%5rr: i

^ 3?:5srsi5t jrt ii

“ The King of the Gantharvas named Chanda-vega lives in the town of Puranjana. Ho lias 360 Gantharvas as his followers and the same number of Gantharvis. They are of white and black colour.”

Here the town named Puranjana refers to the human body. The king named Chanda- vega or violently swift refers to Time. The 360 Gantharvas and 360 Gantharyis allude to the 360 days and nights. The black and wbito colours allude to the bright and dark fortnights. The

Gantharvas however, are never explained anywhere as representing cannibals or other extinct races in Europe or America, Asia or Africa.

Van^"Fabta. 288

At the close of the twelve years* forest life of the Pandavas, Indra in the interest of his son Arjuna proposed to deprive Kama of his natural earings and coat with which he was born, by begging of him for the same in the disguise of a Brambin.

si^r I

<Tr>g!iT (^55,

Although prevented by the Sun from parting with the earings and coat, Kama gave them away to Indra and obtained a weapon called Sakti in return. The description of these natural coat and earings as well as of the^ origin and character of Kama is particularly noteworthy. The earings are said to have originated from Anirita and presented to the Sun by Aditi. Kama was so named from the fact of his having been born with them. He was also known by the name of Vasuehena in reference to the natural coat or armour over his body.

5TUT ^ f 0^ \

d ^|f j

?|r d i

Kama is said to have been born of Kunti by the Sun before she attained maturity. He is thus virtually the eldest brother of the Pandavas. In his younger days he was brought up by Soota and was called also Vrisha mean¬ ing a meritorious act. He was early associated with the Kurus and became Jealous of Arjuna. Kama was well known for his acts of charity, as he would decline to none

the offer of anything begged of him. His name is still a byword for charity in India.

284 Maba-Bbabata.

^ ^ ng: I

^gjrern^ "3^: g*r: « tt?raT!i. I

^PT <n«ft!rt cr: i

t%gT 1

fRi ft 5IW I

si#re3r ^ «®Ht «i?ft sra 'f'Cf f I

^551^ ii

SRT ^ 5<nf softs? sngqsg ftsin^ I

ST64 ftft snft snstftwfestftra: i

tit|«i4i><ftg<?a srnsmr sisrlasn i

flftft a?? a^scift ftsmftg n

From these descriptions, it can be easily inferred that Earna chiefly represents charity. Kama or ear alludes to the Sastras, the Deva-hu and the Pitri-hu as already noticed in the previous pages referring to the left and right ears. Kama"s jealousy towards Arjuna denotes the differences of religious views existing between a Yogi and a mere charit¬ able person.

ftgj; ?ftt<ir: ^ ftrawgcr: n

The last incident mentioned in the Vana-parva is the appearance of Dharma father of Yudhishtira in the form of an Yeksha. He first took away from a bramhin in the forest, the wooden pieces used for kindling the sacred fire, in the guise of a wild animal. On the representation of this fact by the Bramhin to the Pandavas, they went a long way in quest of the animal but missed it. All of them having become tired and thiraty on account of the long march, the younget brother went to procure water from a pond

close by. The Yeksha appeared there and asked him to answer certain questions before he ventured to drink the water. As no attention was paid to his order, the Yeksha

caused him to fall senseless. Then on e after another the other brothers came to the pond and met with the same result except Yudhishtira who agreed tp answer all the questions. The Yeksha then appeared in his true form renewed the life of all the four brothers and bestowed several boons on them. The questions asked by Uiu Ycksba are well-known as Yeksha prasnas- They deal with various important matters and are well worth a reading. The special boon obtained on the occasion was to the effect that the Pandavas and Panchali would not be recognised by the public in whatever disguise they might appear during the thirteenth year of their exile.

JT?*- ^Tf ^ ^ i

cTTOT I

srsct i

*nrr 8rcT^rf?f a

The real import of the Agnata-vasa or living incognito for one year, after twelve years of forest life, would be more easily understood, as we proceed with the next Virata-parva. The expression particularly

remembered for future reference. It ordinarily means that any forms desired may be assumed as a disguise. It also clearly means that the forms prescribed by the Vedas, Chandas, shall alone be accepted for religious meditation*

The possibilities afforded by the Sanskrit language for ex¬ pressions conveying different meanings are taken advantange of particularly in the Puranic descriptions, which are often

left unnoticed owing to the ignorance of the .main subject altogether.

THE VIRATA- PARV A.

X X . PandavoB in the Viratae court. The Virata-pai"va contains seventy-eight chapters and they would be particularly an interesting reading as a dramatic com¬ position to all students of Sanskrit literature. The incidents therein nar.*ated are dealt with in a style worthy of high appreciation. The general plot is greatly interesting and the whole of it is a production of high literary merit. Those who can afford to read and understand Sanskrit poetry ihay not be wasting their time in going right through the Parva which would be found in no way inferior to the best dramatic works* now known in the Sanskrit language. It does not matter much, if this portion of the text is for that very reason viewed as interpolations of modern times, if only tho contents are correctly understood and the skill and beauty of treatment properly appreciated as applied to ordinary story telling as well as to the Puranic method of expressing philosophical facts. The parting advice of Dhowinya to the Pandavas, the self- introductions of the Paiidavas and Panchali in the court of the king of Virata in variously disguised forms, their stay in the Palace for one full year incognito, the destruction of Kichaka and his six hundred brothers at the instance of Panchali by Bhima, the attempt of the ICurus to rob all the cows in the country and their recovery by Uttara son of Virata, with the help of Arjuna in the disguise of a eunuch, the appearance of tho Pandavas in their real form taking Virata by surprise and

the marringe of Jttara, Virata’s daughter to Abhimanyu

son of /Irjuna, are all told in the most interesting manner, pleasing both to the general reader of stories and histories as well as to the real student of the Furanic subject. Such is the characteristic feature of the ancient Puranas and Itihasas, the authors of which are now condemned as ignor¬ ant of the correct method of writing history. Whereas the process of treating other subjects in the historical form, with the object of appealing to the common people is yet an un¬ known and unthought of idea to the other nations. A few quotations may be here given to convince the readers of the truth of the views here expressed.

The Pandavas proposed to stay in the court of Virata for one year in disguise, as he was admitted to be the best available and most friendly monarch.

»pm i

fur it <iii i

ttra 5OT trfi»rairt i

tNit ii

The five brothers and Panchali individually proposed to take different disguised forms. Yudhishtira undertook to appear as a Sanyasi, Kanka by name, proficient in the play of dice made of ivory, gold and gems and well versed in philosophy and other sciences. He proposed to say that he was once attached to the court of Yudhishtira.

ir JTfcT: I

!tw Jranff: «ii i

iTFetRt ?iiiteiR(*> I

f^oTWitPi ^ri|?Tresrf*s »i%«W5i I

^ !T ^ smfr

«*git5T: saM^ia^ i

^ 5r)ftt »w <RJr
?wif<T <rai9i^si II
"ll? ^rm gf^: i
5i gfsi: II
g(?ffe<?«iif*r s^t
"Kal^ft ^ 5r<rtit^ ■a i
innftji 5Rjr ?fg>s>it ii
^aral I
wm"? SSfW ai*5Rm
«R3ft5r»I<fm: ii
ar^tifSr^g
TOf^: 5tf I
fsKtwa; sra^lfti ftrg^: ii
Kanka, the name asaameJ by Yudhishtira refers clearly to Bramah-kshetrom. It is well expressed in the text itself.
f|ar k^srrftJisf ^ m: wl ii
YaJhishtira has still the dice to play but they are made of superior materials,
^wsnst, ^errat. twaraff ii
Vibata-Pabva. 28d
Virata literally means the universal or generalised Intellect. From the sensations loading outward, the Pandavas have now turned to the Intellect inward or to the secret living in Virata's court. The valuable dice are used for playing here, and this refers to the use of sensations suited for superior meditation within. The story clearly refers to the Yogic process known as as op-
posed to II
Bhiina agreed to serve as a cook by name Valala.
93^ Hmr fjjrant i

aqwrertft tntriT <1^ i
ipnram^f ^13: iwsrsufFi.
it 5T I
»Ri{ir ^5 II
»if I
^ m
4>?wifir 1 1

The couplets quoted here, if carefully read, would suggest various interesting meanings pertinent to the subject, and it is hoped that the skill displayed in the use of expres¬ sions capable of such interpretations will be evident without much scrutiny.

Supa means soup as well as an arrow or breath. Maha-nasa means a kitchen, also the great nose referring to the Yogic method of regulating breath. Sooda means to cook, also to suppress or kill. With these diflferent interpreta¬ tions, it is not difficult to understand the whole description as representing a process of Prana-yama, Bhima being the Maha"Bbabata.

son o£ Vayu or air. The following expression is repeated in the introductions meaning that each one of them is interested in Swa-karma, meditation of the self or Atma.

Arjuna proposed to appear os a eunuch, by name BrUiannalcb, well-versed in music and dance, and applied tc Virata for the tutorsliip to his daughter Uttara.

iTfrftrT^r ^^r^Oar n
^ m I
m \

K» tnbu means two veins, Brihat is great and nala, a tubular vessel, Leaving the two nadis called Ida and Pingala, the male and the female, the central Sushuinna or

the great nadi is here represented as neuter gender. The red and black cloths tied round mean that tamas and rajas are controlled.

grwt 5^ II

The proficiency expressed regarding the cleaning of mirrors refers clearly to the purification of the heart,

s s

Virata-Parva.

The teaching of dancing and maiic to Uttara refers to Uttara>marga or the inward turn of mind.

Nakula agreed to be the controller of horses, by name Dama-granMf welbversed in their training and treatment*

5i?it t?% ^ l

fsrsTt 5ri%q% ^ f^fc^ u

There is no doubt that the control of the senses is clearly represented here.

Sahadeva proposed to.be the keeper of cows and bulls, by name Tantri-pala and well qualified to train them and treat them.

JTf •

!r ms <Nfl i

^ml% ftt5Ttft icfSr R«imft ii

^smuRf^ arRn^ timi; i

%«rt aift ti

Here Qo or cow refers to light, or knowledge and Rishabba or bull represents Dharma. Pp.nchali proposed appear as a maid servant, by name Syrafhdhri qualified attend to the toilet of the young princesses.

sfRT^nf ^^TWT i

MaH4>0HABATA«

fwtw Whit srrftBiiywrt 5W i

cr*in%i ?fWW I
JnWt^it !inr ^^51
ITT ^ JtTTOur I
5T ftiifiisift ®(%5^3 I
W fg<lW»tiCT: I
gwt w i
^ !WRW sj «if yiRLi
sn? raifei Jtst %W?i. i
Rf ^ %«reT I
qRi!p% gr gf«r: <w g^m; i
«r«* |:5it3TOi: ff5St nt ??%?a%gr i
^ 5^1^; II
Syrandbri, literally means a woman of a mixed tribe, a huntress catching wild animals, alluding to the power of destroying evil passions- The name *Malini' alleged to have been given, to her by Panchali, represents the celestial Qanga or Susbumna nadi itself.
»rr^ ^ ^ sTW ^ ^ f II
Influenced by evil passions, none can afford to see her with impunity.
W sjsr ^Wii I
1 jt! <t?Rr II
We could thus easily observe that the significai^se of Panchali is systematically kept up even in her disguised form. Ten months after the stay of the Fandavas in Virata's court, Kichnka, the brother-in-law of Virata and the officer commanding his army met Panchali and fell in love with her.
ViBATA"PabtA.
iT^Kst nerai^ floras: i
at sgr ^^»nirr»Tt =??sift l

?mwRr sBUPmraittfefr: ii

Syrandhri once went to Kichaka’e quarters under instructions from Sudeshna wife of Virata, carrying an empty pot to fetch the best spirituous liquor. On this occasion Kichaka attomtped to ravage lier. Leaving the pot, she ran to the Sabha of V irata and prostrated l^fore the assembly. Kichaka ran behind her and kicked her with his foot in the presence of all gathered there.

^isrr i

at i

<miftwr g at <iatsai^ i

awat Tnift l%iaw asRaa: ii

Kichaka is. represented as the brother-in-*law of Virata and brother of Sudeshna- He is described as an investigator and a fault finder or critic- He could please people by talking and arguing, regarding the utility of actions. He is therefore a utilitarian longing for material enjoyments and provided with the necessary means of securing the same. His 605 younger brothers represent the subdivisions or lower kinds of desires. His relationship with Virata clearly proves that Kichaka stands for the effects of false reasoning. Kichaka literally means a hollow reed used for producing sound and Upa Kichaka a smaller variety of the same. The destruction of Kichaka and his brothers by Bhima son of Vayu or air, therefore alludes to some variety of Prana-yama prescribed in the Yoga Sastras.

Maha-Bhabat4.

3rRft?5ifTjr ^ •

TTBt iPmif^WR^: i

S^wipn33r; ^ q?d »ra«^«r: <

ftPrgift4qs^ JT^ JTPRim: i

®n*»ft ipirf5»>r: i
gnsRiJft^^URf wspf lig^RW: II
The word Dara means a wife as well as a cleft or rent.
A daradersi.tbas refers to a finder of fiaws or a critio.
When the destruction of Kichaka by Bhimaan the. guise of a Gandharva became publicly known, the Kurus began to suspect that the Pandavas may be in Virata's court in disguise and that Bhima has likely killed Kichaka. They therefore proposed an expedition to the country of Virato for the purpose of carrying away all his cows, when the Pandavas they thought would probably appear before them for defence and might be conveniently then detected and made to go back to the forest for another period of twelve years in accordance with their previous pledge.
g# $«°iii%ftTr g fgfsrt; i
»rsr#s»n^ um st i
jT ^ sniCT ^ i
g"it^ I
unrw i
w «rwr
u^Nraar i
ariyf <i53>»r i
SR^tpiriPr ii
Vibata-PabvA.
When the cowa were accordingly being robbed and carried away by the Kuraa, complaints were made before . Uttara son of Virata while ho was in the female apartment. Uttara undertook to defend and fight against all the Euros and said he wanted but a proper charioteer. Byrandhri did not relish this unmerited boasting on the part of the prince and she therefore asked Brihannala privately to set

up Uttara the daughter of Virata to suggest to her brother the name of Brihannala as the 1)est available charioteer. Uttara then started accordingly with Brihannala for the rescue of the cows, and when the grand army of the Kurus appeard at a distance he grew terrified and wanted to retreat-Brihannala persuaded him in vain to meet the enemies. He had thus to reveal the mystery of the Pandavas* disguise in the court of Uttara's father, to induce him to undertake at least the charioteer's part, while Brihannala himself fought the battle and gained victory over all the Kurus. With a view to ascertain the truth of Brihannala's statement as to his own identification with Arjunaj Uttara demanded the enumeration of the ten well-known names of Arjuna and the causes for their application. This incident is ingeniously introduced here for the purpose of furnishiug necessary clues to the reader to understand the full significance of Arjuna, and the passage concerned is therefore well worth our careful notice.

35:54^(51: 1

3Tf^?qT ^ I 1

Maha-Bhabata*

^cn: ^ g®«rf5cr it ?«rr: •

Iwri ^»WTC*i: •

sn^ Jt fii^t«ra«i I

i»re^w q^TT«rsB«r^H i

^5»ft •

H 3f«TT «!»% sftww g«urR: ^?ra;T i

Ssr ^«Tg«tg ^fhPR^W^ *Tf firj: i

5r »ir»rfrt^*r i

ir *ra?r: i.

?r^tW5*ftf^mcreJTr cssfsq"Hr^b^ ftt %: i

Sf5r«rr ?rr»r<i?errat ^ g^: ?w: i
<THT^H f%5: I
3Tt<IWff g '^sftvirt <B53!ft»rT*r? f^t I
grrat ft»i?cT: a% %st irf ftf : i
4r Hflrrif 5033%^ <i^?r; 1
gfSrf^??! 5f^< 1
iro»ra*if aw it^f »ff« i
sTttWfPT *r aw; <nr»Ta: 1
!ta ^aag«^5 f^gaTafta <%ga: 1
aiar *ra gar aw &a af qr^w^ac. 1
^graaawa f^ptria<r^ara[. 1
ar? gacSir ^wr ariw^ftwa^an 1
gataa a4f3»wr a^a: ariawar 1
ftf^Waa^ «gr ftara? a\»srf> 1
^at afM »5nata^ ^aan^ 1
agr ^ a?^ ^ ga«trftaa: 3a: 1
qjt^ ft sm^ Hfff ^ ^ a?^ ad 1
’5«ft^araa ara sftarr ^r aagwar it
VlRiTA-tABVA. 29^

The meanings of these ten or rather eleven names are explained in the above passage in the usual Puranic style. They should not be simply literally interpreted without due regard for the philosophical ideas they would otherwise convey. It is necessary to see whether such higher meanings are not consistently kept up throughout the descriptions.—

“I sit over the treasures acquired from all the countries conquered by me, I am therefore called Dftanom^Jaya" .

Jana<pada or country is opposed to a nagara or town. The name thus signifies the conquest over all mean passions.—

“I never retreat from a battle field without victory, I am therefore called Vijaya"\ Thorough practice in every yogic

process is here clearly meant.

**Whito horses are yoked to my cliarriot while lighting with the enemies, and I am therefore known as SivHa-valia7ia*\ White horses clearly point to satwic develop¬ment.

** During the battle I wear a crown given me by Indra which cannot be damaged or shaken by tlio enemies. lam therefore called Kiriti*\ This alludes to the resoluteness in the religious meditations.

“While fighting I commit no loathful act and am there-fore called Bibhatsu" I can use the bow with both iny hands alike but the loft hand is more dexterous and I am therefore known as Savya-sachV* This refers to the pro¬ficiency in both Karma-kanda and Gnana-kanda, and points to the greater inclination to the latter. “1 am called Arjuna on account of my purest colour and form.” High satwic character is thus specified.

“1 was born in the valleys of the Uiniavat during day time, under the constellation Phalgiini, when it was in a

north-eastern position. X am therefore called PhMgVLUUiif* This description is full of meaning. Himavat is* explained by Sri- Sankara as follows.

w a?Rr«Trsr «rpp^i?p?rifer

e SR? ii

"He who has the ever blissful Atma close at hand is Himavat.' North east is another significant term, both north as well as east refer to the ganana-marga as opposed to south and west, karma-marga.

Phalguna means small or minute. Putting these inter¬pretations together we obtain the idea of something slightly

bordering on ganana-yoga and a complete achievement of karma-yoga.

Any one hurting me or Yudhishtira will be treated as my enemy and fought against with succcess* Hence 1 am called JishmC". This term is generally applied to the Sun and Indra as well as Vishnu.

“My mother’s name being Fritha, I am called Partita.** This term applies to individuality or sepai"atoness, signify¬ ing Jivatma as distinct from Paramatma-

“ After the destruction of the Khandava Forest , 1 went to Swarga accompanied by Sri-Krishna) where Brahma and Siva gave me, quite pleased, the additional eleventh title Krishna"* This description clearly alludes to the nearest approach made to Sri-Krishna’s qualifications, after attaining the yogic process signified by the burning of the Khandava-forest.

In this connection, it may be useful to note that the weapons of the Pandavas are said to have been left on a tree called sami standing within a cremation ground, before they entered Virata’s country in disguise, the chief weapon being VtAiTA*PARVA.

Qaodiva, the bow of Arjuna. This bow is said to have been retained by Brainaha in the beginning for a thousand years It was then in the hands of Siva, Indra, Soma, Varuna and Agni successively, before Arjuna obtained it at last,

ireigro 5^Rtf[rfinTf i

^nfi^ ^ ft?r«Ter: i

OTRRJTT3psrr«rwr i

3^ ffc^r i

;iu< ^^q^ w

«rnf*^[^4 sTT^^r^r^rrlr i

awT i

w«rr ^ urw: i

?TWW 3r'='*rr uri^r ^rsswu: i

arftirr srrf^rwis^sr ii

The term Gandiva may refer to a joint or knot probably between the eye-brows, as Ganda means a rhinoceros with a tusk on the forehead. Sami, the name of the tree in the cremation ground in which the bow was tied up in the shape of a hanging dead body alludes to the subjugation of t!ie senses. The word sami means, peacefulness and the dead body refers to the destruction of materiality.

A day after the cows were rescued from the Kurus and the enemy forceil to retreat, the Pandavas changed their disguise and occupied the seats in Virata's sabha specially reseiwed for monarchs of position. Virata was thus taken by surprise and offered liis country to the Pandavas and MABi*BKUUVA.

proposed the marriage of his daughter Uttara to Aijuoa. The PandaVvis declined to accept the country but agreed to have Uttara married to Abhi-manyu, son of Arjuua by Subhadra,

w ST ^ I

I fere 5R I

g^raf »nt?«r*TR5nRr4t: i

s^frfflr cT smu i

The marriage was accordingly celebrated with great festivity. Sri- Krishna was. present on the occasion to witness the marmgo " of his own nephew. The V:rato-Parva ends with the desci ipt"ion of this marriage. Abhimanyu has been already noticed as the incarnation of Varcha son of Soma or moon.

«5»rRr: #ig!r: sramne '

Varcha means vigour or power. Abhi is excessive and Manyu is mental courage. Uttara means north os also to cross beyond. The combination of Abhimanyu and Uttara therefore gives the idea of the commencement of a connection of Yoga with Qnana.

We have now passed through four big Parvas, namely the Adi, Sablia, Vana and Virata of our voluminons text, and have not been able to find a single bit of human history or of Indian geography to establish the correctness of the modern interpretations. We have also been invariably noticing at the same time that the prevailing method of interpretation, whatever might be its worth, could not continue consistently for a reasonable time* in spite of the Pandit’s obstinate twistings and desperate imprecations. We

Vib^ta-PabtAi

have farther found, by humbly and respectfully following the clues furnished within the sacred literature, that the stories told so far, clearly and consistently refer to definite religious instructions of a highly scientific character, useful to all mankind, not only here but hereafter too. The sacred texts doubtless guide us in our path to the Iii;vfiQi< progress of human life, in its proper sense, by exhibiting in vivid contrast the transient and hollow nature of material afiairs. Whatever might be the plea of modern civilization to extol the utility of the material world, it would certainly be an irreparable blander to deny the immensely greater value of the devotional sphere. Wo may surely have to rue for ever, if we thoughtlessly allo"v ourselves to be led away by the petty vanities of the worldly-wise man.

THE UDYOQA-PARvA.

12B* meeting of the Sahha and the dedaratiow
of war. The Udyoga Parva starts with the detailed deacrip-^
tions of the messages that passed between the Pandavas and
the Kurus regarding the claims of the former to the King-'
dom. The preceptor of Drupada was first sent to Dhrita-^-
rashtra in behalf of the Pandavas, and Sanjaya was sent in
return. Meanwhile Dhritarashtra sought Vidura's advice
and his long speech touching on moral, social and political
matters generally, is welUknown as Vidara vakya, At the
end of his instructions, Rishi Sanatsujata is said to have
appeared and countinued .in the same tone. Both of these
speeches consist of fourteen chapters from 33 to 4G and they
would certainly prove a profitable reading in many ways.
In the meantime, the ruling chiefs friendly to the Kurus
and Pandavas were invited to join each side respectively to
be prepared for war. Salya the uncle of the two youngest
Pandavas was won over by Duryodhana against his will.
Sri-Krishna was invited by both parties but refused to take
arms and fight. He joined Arjuna and gave his army to
Duryodhana. Duryodhana then sought the help of Beladeva
elder brother of Krishna, but he declined to take any part
in the war or to render any help to either party.
swi Twl i
mKoi-d 'fwf^ I
dWKWlT"^. ^!t3W: I
Jilqww m;t i
srRmt ««n5tt: wf fmffnrtr^: i
^ ^T 3#^ i
«r3«mni; «»n^ s^RRrefi?^^: i
3iiwtn?»Rre <>1^ fwrt »Rm I
gyiftgt »»?rpp» sw^ ft ^«r: ii

iptg"K^ 5*®W '|!I3R: I
ag^Rpf «in^ wwT« %«pm I
p>yrea ^r^nratJRRf •
«?5n»it «ta!g titfistf sw »n<3 i
swi«r<if« sRstr a*5ipi iwt gijn i
qlm^w <n<^: i
»ifW5nt II
ftozH go |^ift% i
»rai ?i»qssf« ?npc gsr: gsr: i
snf «?w: <n^ sirft s#i*im % i
fft Jr ftftar gftE^'}g^^»ft?«r 5 i
arratfe *n<^ atTrflkgprt I
gsijCT «fifiiT jjiJr>r jw^ ii
There are several important points to be noticed in the above passage. Duryodhana is said to have appeared before Sri-Krishna while sleeping and Arjuna went after him. The former took his seat on a throne near Sri-Krishna"s head while the latter stood prostrate near his feet* All this clearly means that evil exhibits itself prominently before good.
JT«w
30?ft^*» SWIWft"TOI^ I
?Rr: f%M aHtgsiWJhr JTfr«Ri: i
g ?r ^wtw 5if(^TO f am#: n
Sri"Krishna declined to take weapons or to fight, but undertook to act the part of a charioteer to Arjuna at his request.
arm#? »Rr i
?rmwT^ am* a»»mat a«r ii
This means that Aijana the satwic mind prepared for yoga has to progress vvIUi the help and guidance of Sri-Krishna, the Lord of Yoga. The entire refusal of Belodeva to join either

party in any manner, has to be specially marked. Beladeva represents Sesha) Ananta, Prana or life breath. The battle to be fought without him signifies that tho processes of Hata yoga which deal with the mere regulation of breath have no place in tho great battle to be fought at Kuru-Kshetra. As a rulo Hata Yoga is treated with contempt in all tho Batras generally.

amm smawawpfr i

Beiadova is said to havo expressed his determination already, on tho occasion of tho marriage of Uttara, Virata's daughter.

5CT 5RI II

This alludes to the exclusion of tho same Hata-yoga, the moment one is in touch with Uttara or gnanamiarga. Dhritarashtra then convened a Sabha for the purpose of settling tho claims of the Pandavas to the kingdom and, Duryodhan i invited Sri*Kishna to attend the Sabha under instructions from his father.

MauA" Ebabata. Mi

fpwit I

3?r^<Tr5§ i

3f%u ^cffsig^rsiL ^T|l; I

^IIWT "R^m^giTT n

Sri-Krishua accordiugly attended the Sablia and spoke at length in favour of peace. Taking the speech merely as a diplomatic expression of the opinions of one in Sri. Krishna's position, a reading of the whole of it as found in the text, is sure to convince every unbiased reader, of the high standard of civilization and culture attained at the time of its composition, whether it be in B. C. or A. D. Sri-Krishna is said to have spoken in the Sabha addressing

Dbritarashtra in person.

cijoff

3ftgcf i

aT5?onlr«r ^KrwrSeT?nf^5*Ti»rcT: i

5T 5«^fr 5r^r w i

cqf5?r^;!: ^nsr^JTf^ =lf i

g5rr5i:^5?N2r q^rg. i

errui ffq r gt: i

5R5qq":^qt fiTEdf I

cT^ fffT CTsrg, qpyqRRcfr fileig i

5rrE5i^t%wr: i

IfDYOaA-FAHvA.

*n ^ i

4 f%»T?2r5^ & ?[Rr5r?2r3r#«if? i

5^3 h fl^&TOF: ?rw4f ^ i

lrv:?r; sf^r^rM q^frr^cfJit i

m: er^ ii

Sri-Kri.shna advocated that the Pandavas and Kurus should conclude peace, that Dharma and Artha should com¬bine instead of being mutually destroyed, and that the Pandavas should be given their due portion of ancestral property*

«?i & \

f^5?T i

^3^1: 'T^^er*? ii

Here Dharma means devotion and religious abstracUon, and Artim applies to worldly prospcrit3\ The significance of the Pandavas and Kurus is thus dearly stated in those two words. Pitvfjom or ancestiai property hero denotes the subtle elements or the original Pitris, and Dhritarashtra stands for the mind given up to the rashtra, vishayas or

materiality. The speech as a w"hole demands that greater prominence should be given to Dharma if Artha should ever be allowed to exist. Even this compromise and toleration are not preached with a full heart by Sri- Krishna, as he has already expressed Ids desire to bring about ^ war in whioli the Kurus should all be destroyed.

siRfli 3r?5t. awK gwr?4»i5rwst i
5Rr»i I
^wiirt srifl"l nc^r i
era *t«5t I
w4<»rg<^rt‘twi«rt% "iV. ii
Mj^ba-Bbabata. 309

Sige Narada narrated at great length to Duryodhana the story of Yayati and Galava illustrating the evil con¬ sequences of Egoism and obstinacy and warned him against his own conduct.

3^r 50^ q*«irfir5TT i
?Tfinwnr itr i
9»ir II

The stoi*3" told contains many important ' matters relating to Yoga and religious devotion and the text ^ available for those who are sincerely interested^ A close and careful reading will no doubt furnish many useful. in < formations. But others who could afford to despise the whole of Puranic literature ns incoherent compositions and particularly the episodes in them as unnecesf-ary and unpoetic interpolations, are assured that no discourteous or objection* able request is made to them for wasting their valuable time by going through such meaningless stuff as they understand it. It is also feared that the Pandits could hardly discover anything particularly sensible in the above story, as they do

not seem to be prepared to give us anything reasonable from the main portion of the text itself. Sri -Krishna then ad* dressed Duryodhana and advised him to make peace with the Pandavas by offering them half the kingdom,

55ff«l5r I

WRp} ^ I

ai«5rt 3 i

fisTwra imw? «W<»H I

qjfJr gsTfift t

8D6 U])Yoai*^AavA«

^ 5KW 11%^ fSRwrtgft H

The difference between Diiarms and Artba ie. raiMifitedly; explained here. The Pandavas are said to have ereated this Bhumi which Daryodhana is enjoying and Ardhom or half of it is now asked to be given. Hero Bhumi or Loka refers not to this material earth, but to the Satwic foundation laid for religious construction. Tins Bhumi is thus made or ereated by the Pandavas and is being trespassed by Duryodhana. He was therefore required to leava the ArcKiom, region or position unmolested for religions advanee-ment.

Naturally dissatisfiecl with the proposal of Sri-Krishna Duryodhana made arrangements to bind him up or take him prisoner at once and then fight with the Pandavas who would thus be deprived of their chief support.

WWW sr55rr%2r i

fwr |cT%^T?r i

ar*} w i

«p-^r sflc^wl ii

The plot laid was somehow discovered and Sri Krishna greatly enraged at the mischief intendoil, exhibited his

Viswa-rupa or universal form.

Maba"Bbabata. mo

*TCrfl|!T: I

3»Tiw k^m: i

9itij^*n5rrr&^wr q^^prASq: i

8Wr 555513^ w •

9^«^Rr«rr%ci^qr^j![7i i

arn^w i

^ I

si^^r^cTt 5!«rr i

^%ois!rr4^ vr?^ ^nr^ I

»fw> JTrsSs^fi ^ %m: •

ar^^ ag^sig^TfeTrT: i

afir ^h.3* ^g^RWirg-qr: *

: m.^1% •

cfw I 35^[viy cT^r I

?T«Tr JT^T I ^^er: f?«!?rr: \

^ s^j^fl^rerr: I

rw7«f ?r52ff?fr i%^T3rt s^rrc^r ii

The above description is clearly tliafc of the Virafc-purusha. The Lokas, gods and other paraphernalia here detailed have been noticed in the previous, chapter as the glories of God exhibited in the Prakritis, tatwas or original subtle causcK of creation, aud not their gross material effects. The Devas are described as having appeared in the form of lightning and in the size of a thumb or angushta.

V» es,p ^

?rr^7i<^r^r?3 wr; i

the term angushta constantly appearing in the literature deserves notice. Angom means mind and .sta to Udvooa-Pasva.

stay ; thu», tliat which exists within tho miiul is angushfa, and hence a subtle entity and not a gross material substance. Sri-Krishna says ** hero are the Pandavas, Andhakas, Vrishnis, Adityns, Rudraa, Vasus and Maha Kishis.” There is no doubt therefore that all these represent II is glories above referred to.

f II

“ Breinha was seen on tho forehead of tliis Viswa-rnpa, Rudra on the breast, Lokapalas in tho hands, fire or Agni in the mouth, Arjuna in tho right hand, Beladeva in the loft, the remaining four Pandavas behind Andhftkas, Vrishnis, Pradyumna (fee., in front, aun and moon in the eyes, Naga-loka under the feet, higher Lokas in tho stomach, day and night in the twinkling of the eyes and Saraswati in the tongue. With all these* glories the lyird appeared] many-handed, many-eyed and many-footed,” A little careful thought bestowed upon tho above description of the Viswa-nipa will surely furnish useful informations on several important points now misunderstood in our religious literature. This exhibition of the divine form is said to have been visible only to a limited few in the assembly, namely, Drona, Bhishma, Vidura, Sanjay i, Dhritarashtra and the Ridhis to whom the Lord gave divine eyes for the occasion. Tho blind" Dbritarashtra who thus saw this divine form prayed for bliudness again, with a view to avoid future sights of earthly objects, an<l the b)on was grantel. The rest of the assembly trembled at the frightful vision as it A[>peai"eii to their mortal eyes which they closeil immediately.

^ *TfTc<T?r: I

AJaua-Ouabata,

?T<Tf«r^R;i

^ f^s?} ii

ff^r: »

*T«Tq^ ^^ ^^TTVqfJTJeiiirfjT 3?r; I

5Tr*^ g[srlT^R?»| i

?T^i5r^r?frf?^f ^5n^!T; I

3??^?TJTR^^ 5 II

Tlio fact of having indutlctl Dhritarashtm in the list of those blessed with divine c^"cs on this^ occasioiA lias to be carefully marked, especially as he is known to be the fatiicr of a largo number of wicked sons. His bliiuiness alludes to tbo resolution to ovaJe sights of external objects and ho has been already described as Pragna-chakshu. He has prepared himself to that extent in redigious devotion, but only his internal de.sircs and passions arising from vasanaor tendency of previous karmas are not leaving him. His long blindness to external vision has now (jualified him to witness the Viswa-rupa and his detonninvtion to avoid the sight of cxtci"iial ohjccis is now strengthened. In the scale of religi¬ ous advancemout, D"lritara^htra thus dearly represents a stage previous to Pandu, white or sitwa which is capable of producing the Paudavas- He is therefore ingeniously des¬ cribed as the elder brother of Pandu and son of Vyasa. His address to 8ri Krishna as Pundarikaksha is particularly relevant here.

3TU-fl l^fT: U

Puudarikom incaas a lotus and akshom, eye or sight. That which has to be seen iu the lotus of the heart ..is meint by the term Puudarikaksha, and it is very aptly usoil. The story of the Malia-bharata virtually beings with Dhritarashtra and UrVOGA-ll’ARVA.

Pamlu, iv\ I it is nothing but natural and reasonablo to infer

tint those who have not yot attainod even the status of Dlirltarashtra, have no clainn to the Mahabharata. Although Dhritarashtra is a ‘holder of Viahayas*, ho is completely blind. The modern world consists mostly of Dhritarashtras with eyes full open. It is a shame and a disqueliOeation to approach the Maha-bharata with the existing eyes. Dhritarashtra’s blindness is far more lionorablo in spite of his name.

Sri-Krishna then left the sabha taking Kama with him in his chariot. Kama was informed of his real origin as the eldest son oC Kunti and Sri-Krislina promised to make him the ruler of the wliole kingdom provided he would fcK"Sake Duryodhana’s party. Kama declined to accept this proposal and explained his reasons for tlic same- He said ho WaS forsaken by Kunti as soon as he was bom of her while she was a virgin, and was brought up by Soota and his wife Radha wlw were childless. Ho afterwards became friendly with Duryodhana and virtually remained the ruler of the state for a period of thirteen years The Kurus were from the very beginning einboldonod to fight with Arjuna and the other Pandavas chiefly owing to his help. He has also married in the.Soota’s family and has his beloved children and grand children. Kama said that in these circumstances even in case he is offered the. tli rone by Sri-Krislma and the Pandavas, he could only hand it over to Duryodhana. The lengthy reply given by Kama hero, is interesting in many ways, ihe following extract however may be useful for obtaining additional clues to the real significance of this curious character in the text.

^awa. |^jX4BATA*

nf m s^renshi^t i

^rarnsrr^ irt syr^Fc^r^ls^^^i^ i
owRit ^fw^rarg: •
cHTf Hm^^isfrRr s<t^ i
Rd<»iif^^Mifir cwrir i
H ft Jr ^r^RTRfft JTnsnr i
lErrmt^ ftf^rsn g^rsft^ i
5n»T % k fi[%: i
3(Tnrf«ilOT *nT 5ifH 5rc«T^iT5i?i: i
eng gsrw qr^rr^f *»nT srrerr i
mg ^ Sf«9r ^wref \
^er^TS3^ gqfw ^nw^riei: i
5Rrarr ge^ eT^mp»s^n^ i
f^err: i
m ^ enmrr^r ikct: ^^ergq"R: i
gqWJm qrr«5Nr qfa^%; i
mwnpr %<5r *Tf ncg^rmcn^er i
gerqi^t. to? f?«or srcftq ersqer^sr: i
arft n n=e#2f S?«? i
9TqgtRf^fg*n%^i *w qr^^ =qrwr: i
^rft qnmflr m ^fstf «r*fFcnF i
^»^r: snroq g# q ^ ?T^q ^?^^s^^ftr i
5FF^ qifr qggrgq cTqt qgrjW I
pi^rg erorq^wf^qn i
?r T?q qFm wfcRF ?FT^eft^ i
ft?ni«r q^qr: qrf^rqr: i
«qr geg g ^TOqeir^^ i
qr^nn q^dmgi qrqnoraqc i
IJotooa-WbvA.
%««r I
aw ftwa a^Paim I
wr «Re#T w apbwgais^ i

am wiwPa ftw aftaa aat^ i
am OMaa: awe: atmla afipafir i
aiatar: aaftwtPa awTnaania*i i
aaia^ ai"(a artWiat a#m «
Kuntt has been in the very beginning explained as re¬
presenting Sidhi or complete sanctification.
^ ^ aaiar aia(> § ^ i
fweft iinf> a smf afit^ saaiann ii
Kama having been born from a virgin, shows the incomplete state of religious attainment. Soota denotes Reason and Badba liberality. Kama's first relation to Soota and to his family by further connections, denotes a state of mind more rational than devotional, his liberality depending chiefly on rationalism. Practically he is inclined to help the Kurus, although he knows the mistake to some extent. Kama, famous for charity is thus a utilitarian and a rationalistic moralist. He is fully aware of the future consequences of the war and elates at the idea of obtaining Vira-swarga by loss of life in the holy battle-field of Kuru-Kshetra.
He says that this war which is the wealth of fame for the kshetrias will be preached by the Brarahins as the battle of the Maha-bharata in all the religious assemblies.
wmiiq
With the interpretation we have already bad on the subject, the significance of the passage can be easily grasped Xhe old Brahma-kshetrom is cunningly repeated here. The

form or kshetrom should be coinpletoly destroyod at the holy battle-field of Kuru-kshotroni and its destruction itself is the wealth of renown and the real import of the Mahabharata

war. There is yet another curious passage here, which when carefully read would demand an explanation. The glories of the war is said to last as long as the bills and rivers exist.

anri^ i

The meaning as ordinarily explained is that the Maha¬ bharata would continue to be recognised and venerated for an unlimited time. But how this could be gathered from the text has however to be examined minutely. The rivers and bills are not considered as permanent as the earth itself or os the heavenly bodies. Uutil very lately, it was the custom in India, in ail legal transactions like sale-deeds, to state that the document executed is meant to be vailid as long as the moon and stars and other heavenly bodies continue to exist* Com¬ pared with this usual legal language, the permanency hero attributed to the Mahabharata is very flimsy. We have explained in the pi*evious chapters that hills and mountains refer to the yogic plexus pointed out for meditation, and the rivers to the nadis or currents of thought. The plain signi¬ ficance of the description therefore is, that the yogic practice alluded to by the fighting at Kurukshetra, or Maha-Bharata war, should continue as long as the plexus and nadis exist in man. The various tendencies of the mind should be destroyed until they vanish altogether. My good readers* in understanding this important passage so nicely expressed, do not allow yourselves to be hood -winked by our venerable pandits in their silly attempt to explain away this serious matter with the full consciousness of their own ignorance. You will remember that the same expression is repeated in Sl€ tJx)S00A«r4BTA.

the very beginning of the Bamayana, Bala-kanda, with

further details which would prove a bug bear to the Pandit clasees in general.

Karna was then privately visited by Kunti with the object of winning him over to the Pandavas, but he could not be induced to change party under the circumstances. However, he promised that he would not kill her sons except Arjuna and said she could hope to have five sons, including himself or Arjuna. He also stated to her his cogent reasons for refusing to comply with her request. Ho complained about her heartless conduct in having farsaken him as soon as he was born and for having thus denied him the benefit of religious sanctifications as a kshetria* He was bred up in the family of Soota and was closely attached to the Kurus all his life. Ho said that her present request was therefore only a matter of pure self-interest.

^ stth: i

«T % »nT fcf ^ iTr^i%4 i

m nt i

^ »?t i

w t 5reT: i

& w I

5^iT TOfir /5ct i

arqft ^ WFt i

g^rrmiT? ^ #: i

^ 5f5t6iir3r & \

ft mm w.fTO ir?rr i

^ fttfr: BWRnftiin \"

Maoa"Bhabata* 317

7 yi(K I

^ «t^ ^ cit nt^ II

The speech as a whole is capable of double meaning,

We can easily gather additional useful clues to the signi¬ficance of Karna from this quotation. The religious sancti¬fications required for a kshetria, herein mentioned, refer to the processes of yoga, and the pure self interest or kevala-atma-hita applies to the interest of the higher self. Kunti speaks for the interest of Atma and Karna is inclined to the anatma in the opposite direction. We have already noticed that Kai"na or ear refers to the knowledge of "the Sastras, classified into karma and gnana, the Pitrihu and the DevahUi the Dekshinayana and the Uttarayana.

^ns«i: li

The Sun being the originator of the Uttarayana and the Dekshinayana, Karna is described as bis son. Sometime previous to the great war, Kama was deprived of his ear ornaments with which he was bomv Indra obtained them from him by begging in the interest of Arjuna. The ornaments alluded to are the results of the study of Sastras, and Indra here represents the Lord of Indrias. The various ideas combined in the character of Kama can now be easily put together. He had no reli^ous sanctifications pertaining to the kshetria caste. The term Kshetria signifies defence against the attack by the senses or Indrias. 9^: II He has secured no control over the senses by yogic practices. He was bred up by Soota and had further connections in the same family. Soota denoting ordinary reason and his mere training in that sphere, led liim to join the Kurus in spite of his knowledge of the Sastras. The Kurus refer to the desire for material

p rofipcriiy II Karna is deEcribed as natu¬rally opposed to Arjuna. Arjuna represents Jivatma, a

satwic state, whose existence itself, Reason, as understood by the Budhists, deniea Kama is thus a learned materialistic Bud hist who deseives to be destroyed by Arjuna in the battle of Eurukshetra

The message of Sri-Krishna having failed in his attempt to secure peace and obtain half the kingdom for the Pandavaa, war was finally declared between the Kurus and the Pandavas. The Udyoga-parva closes with the descrip¬ tion of the arrival of the armies of both parties at Kuru-kshetra. Besides this main portion of the story, there are other interesting anecdotes furnishing useful informations, but they could not be conveniently or even profitably detailed within the limited scope of this essay. One of these however is the story of Amba who was born as Sikhandi and son c f Dru{ ada. Bhishma narrates at length to Dur> yedhana how this Sikhandi originated as an enemy of Bhishma destined to kill him. This may have to be noticed on a future occasion

We have now almost come near to the famous battle¬ field of Kuruksheira and have carefully gone through several important Parvas in the great Epic. We have all along consistently found that the stories narrated in the Puranic style so far, refer to a serious, scientific, philosophi* cal and religious subject of utnost importance to mankind* No doubt they are treated also in such an interesting manned as to keep us awake and to induce us to think about them carefully. This is of course a matter in which the venerable authors exceedingly excelled the ordinary philosophers and religious teachers, particularly in the interest of their beloved posterity. Instead of our being doubly grateful to them for this ingenious and difficult method of treatmenti

Maha-Bhasata.

modern attempt to bury the real subject altogether Jer the earth and to condemn the stories as a whole, as •isuited to the so-called civilized times, is surely a disgrace-display of unwisdom and ingratitude. The venerable ithors might well rue for the day they anxiously felt and «rked for, such a thankless generation.

ararert^: i

SIM ’ji fH! g«